¶ The Pry mer in Englysshe and Laten, after the vse of Sarū set out at length with many goodly prayers with the Epystles and Gospels throughout the hoole yeare.

M.D.xlij.

Cum priuilegio ad imprimendum solum.

Almanacke for. xxiij yeres.

...e yere of ...ur Lorde.	Easter	The golde nombre.	dñical letter	leape yere.
...j.d.xlii.	ix. Aprill.	iiii.	A	
...j.d.xliii.	xxb. March.	b.	B	
...j.d.xliiii.	xiii. Aprill.	bi.	C	F
...j.d.xlb.	b. Aprill.	bii.	D	
...j.d.xlbi.	xxb. Aprill.	biii.	E	
...j.d.xlbii.	x. Aprill.	ix.	F	
...j.d.xlbiii.	i. Aprill.	x.	G	A
...j.d.xlix.	xxi. Aprill.	xi.	A	
...j.d.l.	bi. Aprill	xii.	B	
...j.d.li.	xxix. March	xiii.	C	
...j.d.lii.	xbii. Aprill.	xiiii.	D	C
...j.d.liii.	ii. Aprill.	xb	E	
...j.d.liiii.	xxb. March:	xbi.	F	
...j.d.lb.	xiiii. Aprill.	xbii.	G	
...j.d.lbi.	b. Aprill.	xbiii.	A	E
...j.d.lbii.	xbiii. Aprill:	xix.	B	
...j.d.lbiii.	x. Aprill.	i.	C	
...j.d.lix.	xxbi. March.	ii.	D	
...j.d.lx.	xiiii. Aprill.	iii.	E	G
...j.d.lxi.	bi. Aprill.	iiii.	F	
...j.d.lxii.	xxix. March.	b.	G	
...j.d.lxiii.	xi. Aprill.	bi.	A	

The yeare hath. xii. monethes, and one daye. And it hath in al. CCC. lxb. dayes, and syxe houres

HERE Januarye. The nyght is. xbi. houres.
and the day is viii. houres.

iii	A	Circumcision	i
	b	Octaues of saynt Steuen	ii
v	c	Octaues of saynt Johñ	iii
	d	Octaues of the Innocentes	iiii
vi	e		v
viii	f	Epyphana	vi
	g	saynt Felyx and Januarye	vii
xbi	A	saynt lucyane	viii
ix	b	saynt Joyce	ix
	c	saynt paule heremyte	x
xiii	d	¶ The son inquarius	xi
ii	e	saynt archade martyr	xii
	f	octaues of epyphany. S. Hylary	xiii
x	g	saynt Felyx prest	xiiii
	A	saynt Maure	xv
xbiii	b	saynt marcell bysshop	xbi
vii	c	saynt anthony	xbii
	d	saynt prysca virgyn	xbiii
xv	e	wulstane bysshop	xix
iiii	f	Sebastian and fabyan	xx
	g	saynt Agnes virgyn	xxi
xii	A	saynt vincent martyr	xxii
i	b	saynt Emerency ne	xxiii
	c	saynt Timothe	xxiiii
ix	d	Conuersyon of saynt Paule	xxv
	e	saynt polycarpe bysshop	xxvi
xbii	f	saynt Julyan bysshop	xxvii
vi	g	saynt Agnes the seconde	xxviii
	A	saynt valary bysshop	xxix
xiiii	b	saynt Basylidis quene	xxx
iii	c	saynt Saturne and dieus	xxxi

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Kl Febwary. The nyght is xviii houres. And the daye is vi. houres.

	d	Sayut Bigyet virgyn	i
ii	e	Purificacion of our lady.	ii
iii	f	sayut Blase bysshoppe	iii
iiii	g	sayut gyliberte	iiii
	A	sayut agathe virgyn	v
vi	b		vi
v	c	sayut augule bysshoppe	vii
	d	sayut paule bysshop	viii
viii	e	sayut appolyne virgyn	ix
ix	f	scolastice virgyn	x
	g	Sant salye virgyn	xi
x	A	☌ The lon in pisces.	xii
	b	sayut vulfran bysshop	xiii
xiiii	c	sayut valentyne martyr	xiiii
xv	d	sasine and Jonyte	xv
	e	Julyane virgyn	xvi
xvi	f	polycrone bysshoppe	xvii
xvii	g	symeon bysshop	xviii
	A	sabyne martyr	xix
xix	b	unyldryde virgyn	xx
	c	xpic. martyrys	xxi
	d	cathedra sci sayut petre	xxii
xxii	e	☾ Leape yeare. wigyll	xxiii.
	f	Mathy Apostle	xxiiii
xxiiii	g	Conuersyon of sayut paule	xxv
xxv	A	sayut nazer bysshop	xxvi
	b	sayut austyne	xxvii
xxvii	c	sayut oswolde bysshop	xxviii

☞ The sonday nexte after the xxviii goldyn nombre of the same yeare in ye arche and xxvi at the last. Ende of the lynes / shall be wasser daye for euer.

Marche. The nyght is.xii. houres, and
the daye is.xii. houres.

iii	d	Sayne dauid bysshop	i
	e	Sayne Chadde bysshop	ii
vi	f	Sayne martyne	iii
	g	Sayne adryane	iiii
viii	A		v
viiii	b	victor and dyctoryne	vi
	c	perpetua and felicyte	vii
xvi	d	deposicyon of Sayne Celyx	viii.
v	e	fourtye martyrs	ix
	f	Sayne agathe virgyn	x
xiii	g	quirini et candide	xi
ii	A	gregory bysshop of rome	xii
	b	theodore martyr	xiii
x	c	☌ The son in Aries. Equinoctiū	xiiii
	d	Sayne longynus martyr	xv
xviii	e	Sayne hylary and tacyan	xvi
viii	f	patryche bysshop	xvii
	g	Sayne edwarde kynge	xviii
xv	A	Sayne Joseph	xix
iiii	b	Sayne cuthberte	xx
	c	Sayne benyt	xxi
xii	d		xxii
i	e	Sayne theodore prest	xxiii
	f	Sayne pyte martyr	xxiiii
ix	g	A nunciacyon of our lady	xxv
	A	Sayne Cassyer martyr	xxvi
xvii	b		xxvii
vi	c	Dorythe virgyn	xxviii
	d	Sayne dyctoryne	xxix
xiiii	e	Sayne quirine	xxx
iii	f	Sayne aldelme bysshop	xxxi

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KL Apryll. The nyght is. x. houres
And the day is xiiii. houres.

	g	Saynt theodore virgyn	i
xi	A	Saynt mary Egyptian	ii
	b	Saynt rycharde bysshop	iii
xix	c	Saynt Ambroke bysshop	iiii
viii	d	Martinian, & martian	v
xvi	e	Sextus bysshop	vi
v	f	Saynt euphemye	vii
	g	Egelyppy and his felowes	viii
xiii	A	Perpetuus bysshop	ix
ii	b	Valyon of seuen virgyns	x
	c	Saynt guthlake	xi
x	d	ℂ The son in tauro	xii
	e	Julyus bysshop of rome	xiii
xviii	f	Tiburtii and valerian	xiiii
vii	g	Saynt oswalde Archbysshop	xv
	A	Saynt Isodore	xvi
xv	b	Anicete bysshop of rome	xvii
iiii	c	Eluthery bysshop	xviii
	d	Alphegi bysshop and martyr	xix
xii	e	victor bysshop of rome	xx
i	f	Symeon bysshop	xxi
	g	Saynt Gother	xxii
ix	A	Saynt George martyr	xxiii
	b	wylfryde bysshop and martyr	xxiiii
xvii	c	Saynt Marke Euangelyste	xxv
vi	d	Clete bysshop of rome	xxvi
	e	Anastasy bysshop	xxvii
xiiii	f	Saynt vytall martyr	xxviii
iii	g	Saynt Peter of Mylion	xxix
	A	Saynt erkenwalde	xxx

		May. The nyght is. viii. houres	
		the day is. xvi. houres	
xi	b	Philipp and Jacob Apostles	
	c	Saynt Athanasy bysshop	
xii	d	Invention of the crosse	
viii	e	Festum corone spine domini	
	f	Saynt godarde	
xvi	g	Johan ante portam latinam	
v	A	Johan of beuerlay	
	b	Appearyng of saynt mychaell	
viii	c	Transl. of saynt Nicholas	
ii	d	Saynt gordine and Epimache	
	e	Saynt anthony martyr	
v	f	Mercy, achilli, and pancratii	
	g	Gervasyus confessour	
xviii	A	☾ The sonne in gemini	
vii	b	Saynt Isydore martyr	
	c	Brandyne bysshop	
xv	d	transl. of saynt barnarde	
viii	e	Saynt diocorde martyr	
	f	S. dunstayne bysshop & confessour	
xii	g	Saynt barnardyne	
i	A	Saynt heline quene	
	b	Saynt Juliane virgyn	
ix	c	Desiderii martyr	
	d	Translacyon of saynt Frauncys	
xvii	e	Saynt aldelme bysshop	
vi	f	Saynt Eustayne	
	g	Bede preest	
viii	A	Saynt Germane bysshop	
iii	b	Saynt Corone martyr	
	c	Saynt felyx bysshop of rome	
xi	d	Petronylle virgyn	

Hyenne the nyght is. vi. houres. And the daye is. xviii. houres.

i	e	Nicodeme martyr	i
ii	f	Marcellyne and peter	ii
iii	g	Sayut Erasmus	iii
iiii	A	Sayut patrone	iiii
v	b	Boniface and his felowes	v
vi	c	Melitone archbyshop	vi
vii	d	translacyon of sayut wulstane	vii
viii	e	Medarde and gyldarde	viii
ix	f	Translacyon of sayut Edmunde	ix
x	g	Yuon confessour	x
xi	A	Barnabe apostle	xi
xii	b	basilyne, nerynus, and nabor	xii
xiii	c	anthony. ☌ The sonne in cancer	xiii
xiiii	d	basilis byshop	xiiii
xv	e	vite, modeste/ and crescenty	xv
xvi	f	translacyon of sayut rycharde	xvi
xvii	g	sayut botulphe	xvii
xviii	A	mercelly and marcellyan	xviii
xix	b	Gervasy, and protasy	xix
xx	c	translacyon of sayut Edwarde	xx
xxi	d	walburge virgyn	xxi
xxii	e	sayut albyne martyr	xxii
xxiii	f	sayut audrye Vigyll	xxiii
xxiiii	g	Nactuite of Johñ baptyst	xxiiii
xxv	A	transl. of Wilfry byshop	xxv
xxvi	b	Johan and paule	xxvi
xxvii	c	sayut crescent	xxvii
xxviii	d	Leo byshop of rome	xxviii
xxix	e	Peter and paule apostles	xxix
xxx	f	Commemoracion of paule	xxx

HAugꝰt. The wyght is. viii. houres. And the day is. xvi. houres.

xix	g	octaues of sayntꝭ Johan baptyst	i
viii	A	vysytacyon of our lady	ii
	b	transl. of sayntꝭ Thomas apostle	iii
xvi	c	transl. of sayntꝭ martyn	iiii
v	d	sayntꝭ zoꝛ virgyn and martyꝛ	v
	e	octaues of peter and paule apostles.	vi
xiii	f		vii
ii	g	depolicyon of sayntꝭ grymbalde	viii
	A	sayntꝭ eutyllis bysshop	ix
x	b	Seuen bꝛethꝛen martyꝛs	x
	c	translacion of sayntꝭ benet	xi
xviii	d	nabꝛ and felyꝛ	xii
vii	e	pꝛyuate martyꝛ	xiii
	f	¶ The sonne in Leo	xiiii
xv	g	transl. of sayntꝭ swythune	xv
iiii	A	sayntꝭ ofmunde	xvi
	b	kenelme kynge	xvii
xii	c	arnulphe bysshop	xviii
i	d	rufine and iustine	xix
	e	sayntꝭ margarete virgyn	xx
ix	f	pꝛaxede virgyn	xxi
	g	Mary magdaleyn	xxii
xvii	A	apollynarius bysshop.	xxiii
vi	b	Cꝛistine virgyn. vigil.	xxiiii
	c	Sayntꝭ Iames apostle	xxv
xiiii	d	Anne the mother of our Lady	xxvi
iii	e	seuen slepers	xxvii
	f	samson bysshop	xxviii
xi	g	Felyꝛ and his felowes	xxix
	A	abdon and senes	xxx
xix	b	Garmone bysshop	xxxi

HU Auguste. The nyght is .x. houres.
and the day is .xiiii. houres.

viii c Lammas day
xvi d saynt steuen bysshop of rome
b e Inuencyon of saynt steuen
f saynt Iustyne preest
xiii g Festum nimis
ii A b Transfiguration of our lorde
c The feast of Jesu
F d saynt Cyriake and his felowes
e saynt romayne martyr
xvii f saynt Laurence martyr
viii g Tiburtius martyr
A saynt clare virgyn
xv b Ypolite and his felowes
iiii c Eusebius Wigyll.
d The assumptyon of our lady
xi e Mocke. E The son in virgo.
i f Octaues of saynt Laurence
g saynt agapite martyr
xv A saynt magnus martyr
b saynt Lewys martyr
xvii c saynt barnardyne preest
d Octaues of the Assumptyon
e saynt Timothei Wigyll.
xviii f Bartylmewe Apostle
iii g saynt Lewes kyng
saynt Sebastyne
xv A saynt ruke martyr.
b saynt Austyne
xxix c Decollation of saynt Johñ
d saynt Felyx and audacte
viii e saynt Luthburge virgyn.

HL September The nyght is. xii. houres
And the daye is. xii. houres.

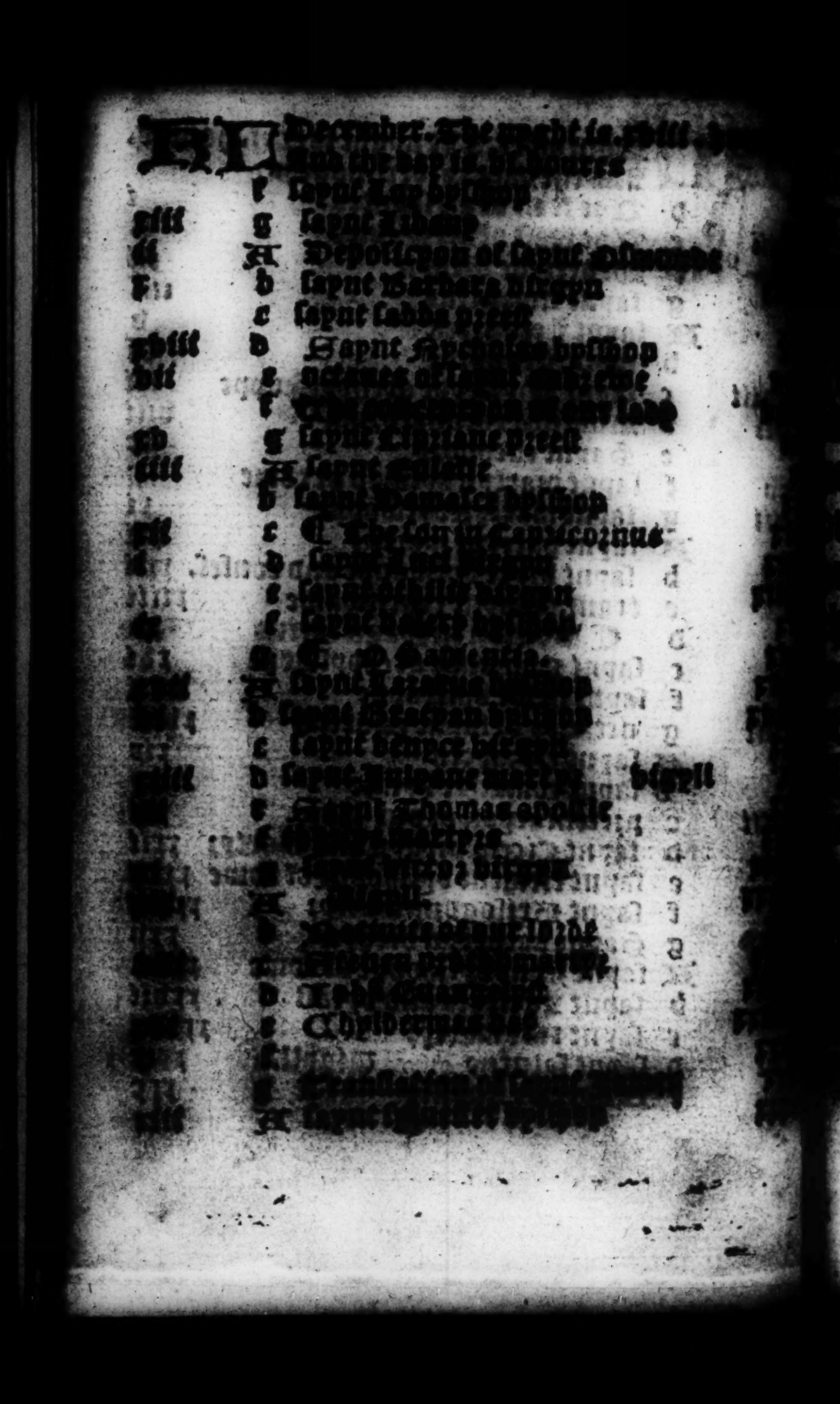
xvi	f	Saynt gyles ꝑrest	f
d	g	saynt anthony martyr	g
	A		A
xviii	b	transl. of s Cuthberte	b
ii	c	bartyne ꝑrest	c
	d	saynt Eugenius	d
f	e		e
	f	The natiuite of our lady	f
xviii	g	saynt Gorgone martyr	g
vii	A	saynt Hylarus bysshop	A
	b		b
xv	c	saynt martian bysshop	c
	d	Exaltacyon of the holy crosse	d
iiii	e	maurilius bysshop, Equinoctiū.	e
xi	f	The son in Libra.	f
i	g	saynt edyth virgyn	g
	A	saynt lambarte bysshop	A
ix	b	saynt victor and corona	b
	c	saynt Januarius martyr	c
xvii	d	saynt Eustace martyr Wigell	d
	e	Saynt mathewe apostle	e
	f	saynt maurice and his company	f
xiiii	g	saynt tecla virgyn	g
iii	A	saynt andoche martyr	A
	b		b
xi	c	Cipryane and Justine	c
xix	d	Cosme and damiane	d
	e		e
viii	f	Mychael archaungell	f
	g	saynt Jherome ꝑrest	g

October. The nyght is, xiiii. houres.
and the day is. x. houres

xxi	M	Saynt remige bysshop	i
ii	T	Saynt leodegary martyr	ii
xiii	W	Saynt candidi martyr	iii
iii	T	Saynt fraunces confessour	iiii
	F	Saynt appolinare martyr	v
v	S	Saynt fayth	vi
	S	Marcy and marcilliany	vii
xviii	M	Saynt pelage	viii
viii	T	Dionyse/ruskiey/and eluthery	ix
	W	Saynt gereon and hyero	x
xv	T	Saynt michaeyus bysshop	xi
	F	Saynt wylfryde	xii
	S	Transl. of Saynt Edwarde	xiii
xii	S	Saynt calyxte bysshop of rome	xiiii
	M	Wulfrane bysshop	xv
	T	☾ The sonne in Scorpio	xvi
ix	W	Saynt audre virgyn	xvii
	T	Luke euangelyste	xviii
xvi	F	Saynt frydeswyde virgyn	xix
	S	Austreberte virgyn	xx
	S	Saynt vrsula, with xi. M. virgyns.	xxi
xiii	M	Mary salome	xxii
	T	Saynt romayne bysshop	xxiii
	W	Magloge bysshop	xxiiii
xxi	T	Crysplne and crysplnyany	xxv
	F	Euaryste bysshop of rome	xxvi
	S	Vigyll.	xxvii
xiii	S	Symon and Jude apostles	xxviii
	M	Saynt Marcyllus bysshop	xxix
xxv	T	Saynt Germane capua	xxx
	W	Saynt quyntyne. Vigyll	xxxi

Nouember. The nyght is. xbi. houres. The day is. xiii. houres.

	d	The feast of all sayntes	i
xiii	e	The feast of all Soules	ii
ii	f	Memorede virgyn	iii
	g	saynt Amunctus	iiii
f	A	saynt Lethgiers	v
	b	saynt Leonarde	vi
xbiii	c	saynt Mychaell archbyshoppe	vii
vii	d	Quatuor coronatorum	viii
	e	Saynt theodore	ix
xb	f	saynt martyn byshop of rome	x
iiii	g	sayne martyn byshoppe	xi
	A	sayne paterne martyr	xii
xii	b	sayne bryce byshoppe and confes.	xiii
i	c	trans. of sayne edmunde	xiiii
	d	℣ The son in Sagittarius	xb
ix	e	sayne Edmunde archbyshop	xbi
	f	sayne hewe byshoppe	xbii
xbii	g	octaues of sayne martyn	xbiii
vi	A	sayne elysabeth	xiiii
	b	sayne Edmunde kynge	xv
xiiii	c	presentacyon of our lady	xvi
v	d	sayne Cicely virgyn and martyr	xvii
	e	sayne clement byshoppe of rome	xviii
x	f	sayne Crisogony martyr	xix
xix	g	Sayne katherin virgyn	xx
viii	A	sayne Iohn byshoppe of rome	xxi
	b	sayne Andrewe and apostell	xxii
	c	sayne rufe martyr	xxiii
xbi	d	sayne saturne	xxiiii
iii	e	Sayne Iohn damascene	xxv



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The fyrst cõmaũdement. The fyrst table

I Am the Lorde thy God, whiche hau
brought the out of the lande of Egypt
and out of the house of bondage. Exodi. x
Thou shalt haue none other goddes in m
syght. deuf. vi Thou shalt make the no grau
Image, neyther any similitude that is in he
uen aboue, eyther in the earthe benethe, or t
the water that is benethe the earthe. De tha
thou neyther bowe thy selfe to them, neyth
serue them. For I the lorde thy god am
gelouse god, and vyset thy syn of the father
vpon the childzen vnto the thyrde and fourth
generacyō of them that hate me: & yet shew
mercye vnto thousandes amonge them tha
loue me and kepe my cõmaundementes.
Math. viii. Heare Israell, our Lorde god t
one lorde & thou shalt loue thy lorde god wit
al thy hart with al thy soule with al thy myn
& with all thy strength. Thou shalt worshyp
thy lorde god, & hym onely shalte thou serue

¶ The seconde cõmaundement.

Thou shalte not take the name of th
lorde thy god in vayne. For the lor
wyll not holde hym gyltlesse that taketh t
name of the lorde his god in vayne. Math.

Ye haue herde howe it was sayde to them of
olde tyme, Thou shalt not forsweare thy selfe
but shalt performe thyn othes to the lorde.
But I saye to you, sweare not at all / neyther
by heuen for it is goddes seate, nor yet by the
earthe, for it is his fote stole / neyther by Jeru
salem, for it is the Cytye of the greate kynge.
Neyther shalt thou sweare by thy heed because
thou cā not make one whyte heare nor blacke
But let your cōmunicacyō be ye ye & nay nay
for what soeuer is more thē that cōmeth of yll.

¶ The.iii.cōmaundement.

REmember the Sabbath day that thou
sanctify it. Exod.xx. Syx dayes mayste
thou labour & do all that thou hast to do, but
the seuenth day is the Sabbathe of the Lord
the god, in it thou shalte do no maner worke:
neyther thou nor thy sone, nor thy doughter,
neyther thy man seruaunt nor thy mayde ser-
uaunt, neyther thy catel, neyther yet the stran
ger that is within thy gates. For in syx dayes
the lorde made heuen & earth, and the see, and
all that is in them, and rested the seuenth day
wherfore the lorde blyssed the seuenth daye &
hallowed it. Math.xii. Marke.iii. Luke.xiii.
Is it lefull to do a good dede on the Sabbath daye. Or

the ſone of man is lorde euē of the Sabbath
day. The lorde ſayth by his pphet. Eſay lvi
& xxvi. Ezech. iiii. That his Sabbath is hal
wed and kept when we reſte & ceaſe to do ou
owne wyl, to folowe our owne wayes and t
ſpeake oure owne wordes: when wein word
thought and dede, fulfyll his wyl (I ſaye) an
not oures/and when we ſuffer hym to do h
workes in vs/that at the laſt we may cōme t
that Sabbath and true reſt: euen eternal ly
whiche chryſte the lorde of the Sabbath ha
opteyned for vs by his bloode.

¶ The ſeconde table.

¶ The. iiii. cōmaundement.

HOnour thy father and thy mother th
thy dayes maye be lōge i the lāde, wh
che the lorde thy god gyueth the.
Math. xv. Honour thy father & thy mothe
Epheſy. vi. Honoure thy father and moth
this is the fyrſte cōmaūdement that hath a
promyſe that thou mayſte be in good eſtate
lyue longe on the earthe. Luke. ii. By th
cōmaundement Chryſt teacheth vs not on
to haue our father and mother in reuere
and to obey them/as he him ſelfe was ſub

onto his Mother the virgyn Mary: but also
to mynyster vnto theyr necessytes. Math. v.

¶ The. v. cõmaunndement.

Thou shalt not kyll. Math. v. Ye haue
herde howe it was sayde vnto them of
the olde tyme thou shalt not kyll. Whosoeuer
kylleth, shalbe in daunger of Judgemente.
But I say to you, who soeuer is angry with
his brother, shalbe in daunger of Judgemẽt
Who soeuer sayth to his brother Racha, shal
be in daunger of a counsell. But who soeuer
sayth thou foole, shalbe in daunger of hell fyer
Item, ye haue herde howe it is sayde Thou
shalte loue thy neyghbour & hate thy enemye
But I say to you, loue youre enemyes, blysse
them that curse you, do good to them that hate
you, praye for them that do you wronge, and
persecute you, that ye maye be the chyldren of
your father which is in heuen For he maketh
the sonne to aryse on the yl and on the good &
sendeth his rayne on the iuste & on the vniust

¶ The vi. cõmaundement,

Thou shalte not breake wedlocke.
Math. v. Ye haue herde howe it was
sayd to them of olde tyme, thou shalte not cõ
myt aduoutry. But I say to you that who so

euer loketh on a wyfe lustynge after her, hath
comytted aduoutry w̄ her alredy in his herte
Hebr.xiii. Let wedloke be had in p̄yce in al
poynt̄, and let the chamber be vndefyled, for
hooze kepers & aduouterers god wyll iudge.

¶ The vii. cōmaundement.

Thou shalt not steale. Math. v. Mar. x.
Steale not, defraude no man. If any
man wyll sewe the at the lawe / and take thy
cote fro the, let hym haue thy cloke also: gyue
to hym that asketh, and from hym that wolde
boz owe, turne not away. i Cozin. vi. Nowe is
there vtterly a faute amonge you, bycause ye
go to lawe one with an other. Why rather
suffer ye not wzonge? Why rather suffer ye
not your selues to be robbed? yea, euen your
selues do wzonge, and robbe, and that the bre
thzen. Eph. iiii. Let hym that dyd steale, steale
no moze: but let hym rather labour with his
handes some good thynge: that he may haue
to gyue vnto hym that nedeth.

¶ The. viii. cōmaundement.

Thou shalte beare no false wytnes a-
gaynste thy neyghbour. Mat. x. Mat.
xii. Ephe. iiii. Beare no false wytnes. I say
vnto you, that of euery ydle wozde which m

hal haue ſpoken, they ſhall gyue accompte
t the day of iudgemẽt. Wherfore put away
yenge, and ſpeake euery man truethe to his
eyghbour, for as moche as we are membres
ne of another. Let not kylthy cõmunicacyon
ocede out of your mouthes, but that which
s good to edifye withall, when nede is, that
t may haue fauour with ỹ hearers. Ephe. v.
et all bytternes, fearfnes, wrath, roryng
nd curſed ſpeakyng, be put away from you.
Let not kylthynes, folyſſhe talkynge, nor tel=
ynge (whiche are not comly) be ones named
monge you but rather gyuynge of thankes
The. ix. and. x, cõmaundement.

Thou ſhalt not coueyt thy neyghbours
houſe. Neyther ſhalt thou coueyt thy
eyghbours wyfe, his man ſeruaũt, his mayd
is ore, his aſſe, or ought that his hys. Math
ii. Mar. xii. Math. xiii, Mar. iiii. What ſo=
uer ye wolde that men ſhuld do to you, euen
o do ye to them. To loue a mans neyghbour
s hymſelf, is a greater thyng, then al burnt
ffrynges and ſacrifyces. Be not ouercom
ith luſt, for the care of this worlde, and the
iſceytfulnes of ryches, choke the worde.
eb. xiii, i, ii, iii, Let your conuerſacyon be

without couetousnes / & be content with that that ye haue all redy. Godlynes is greate ryches / yf a man be content with that he hath. For we brought nothynge in to the worlde / and it is a playne case / that we cary nothyng out, when we haue fode and rayment / let vs therwith be content. They that wyll be ryche fall into temptacion and snares & in to many folysshe and noysome lustes.
which drowne men in perdicyon and destruccyon. For Coueteousnes is the rote of all euyl: which whyle some lusted after, they erred fro the fayth / and taugled them selues with many sorowes. Deutro. vi.
These wordes whiche I cõmaunde the this daye / shall be in thyne harte and thou shalte whette them on thy chyldren / and shalt talke of them when thou arte at home in thy house and as thou walkeste by the waye, and when thou lyest downe, & when ỹ rysyst vp / & thou shalt bynde them for a sygne vpon thy hande And they shalbe papers of remembraunce betwene thyn eyes, & thou shalt wryte them vpõ the postes of thy house / and vpon thy gates. Deut. xii. Take hede & heare all these wordes whiche I cõmaunde the, that it may go well

with the, and with thy chyldren after the / for-
euer, when thou doest that whiche is good &
ryght in the syght of the lorde thy god.
Deut. vi. Se thou do that whiche is ryght &
in ỹ syght of thy lorde, that thou mayst prosper
Deut. xii. Ye shall do after nothynge that we
do here this day, euery man what semeth him
good in his owne eyes. But what so euer I
cõmaunde you, that take hede ye do, and put
nothynge therto, nor take ought therfrom.
Deut. xxviii. Cursed be he that contynueth
not in all the wordes of the lawe / to do them.
Johñ xiiii. If ye loue me, kepe my cõmaun-
dementes. Luke. xi. Happy are they that
heare the worde of god. and kepe it.
James. ii. Who soeuer shall kepe the hole
lawe, and yet fayleth in one poynt, he is gylty
in all. For he that sayd: thou shalt not cõmyt
aduoutry, sayd also: thou shalt not kyll.
Eccles. ii. They that feare the lorde, kepe his
cõmaundementes.

¶ An inuocacyon vnto the holy Trynite to
be sayde in the morynynge when ye shall ryse.

HOly Trinyte be helpynge vnto me. O
god in thy name shal I lyft vp my han-
des. The tryumphante Crosse of the passyon

of oure lorde Jesu Chryste. Jesus of Nazareth kyng of the Jues, sone of god haue mercye vpon me, In the name of the father, the sone, and the holy goost. Amen. By the lygne of the holy Crosse ✠ from our enemyes delyuer vs lorde god. Moost holy god and mercyfull father lorde Jesu Chryste almyghtye euerlastynge god. I gyue laudes and thankes vnto the which hast this nyght preserued defended, and visyted me thy vnworthy seruaunt. N. And hast caused me to come to the begynnynge of this daye safe and sounde, and for the benefytes (whiche thou of thy onely goodnesse haste bestowed vpon me) I beseche thy mercy, moost mercyfull father that thou wylte graunte me to spende the daye that is to come in thy holy seruyce, with al humylite discrecyon, deuocyon, and Charytable loue: that I may be able to do my seruyce due and pleasauut to the in all my workes. And cause me to lyue alwaye with thy grace, and all the dayes of my lyfe. I cõmende to the my body and soule. So be it.

¶ The office of all estates. 1. Timo. iii.

A Bysshoppe muste be faultles, sobre, discret, honestly apparelled, herborous,

ypte to teache not dyuelsh, no fyghter / not
gyuen to fylthy lucre, but gentle, abhorrynge
yghtynge / abhorrynge couetoulsnes / and
one that ruleth his owne houle honestly ha-
uynge chyldren vnder obedience, with all
honestye.

¶ Rulers Deut. i.

Ye that are rulers of ỹ earth, se that ye loue
yghtwylsnes, & that ye cõmyt none vnrygh-
teoulsnes in iugement. Leui. xix. Thou shalt
not haue no respecte to the persone of the poze
noz honour thou the coũtenaũce of the ryche
but iudge thy neyghbour ryghteoulely

¶ The cõmons. Leui. xix.

¶ Ye shall not deceyue youz bzethzen, neyt-
her with weyght noz measure / but shal haue
true balaunces, and true weyghtes / foz I am
the lozde youz god.

¶ Husbandes. Ephes. v.

Husbandes loue youz wyues, euen as christ
oued the congregacyon / and gaue hymselfe
oz it, to sanctifye it, and clensed it in the foun
ar ne of water, throughe the wozde, to make
t to hym selfe a glozyous cõgregacyon, with
ut spot oz wrynkle, oz any suche thynge. So
ẽ ought to loue theyz wyues as theyz owne

bb

bodyes. He that loueth his wyfe, loueth hym
self. For no mā yet euer hated his owne flesh
but nourysshed it.

¶ Wyues. Ephes. v.

Wyues submytte your selues to youre own
husbaudes: as vnto the lorde: for the husbād
is the wyues head, euen as Christ is the heed
of the congregacyon. Therfore as the congre-
gacyon is subiecte vnto Christe, lykewyse
let the wyues be in subiecte vnto theyr husbā-
des in all thynges.

¶ Fathers and mothers. Eph. vi.

¶ Ye fathers moue not your childrē to wrath
but brynge them vp with the norture and in
formacyon of the lorde.

¶ Chyldren.

Chyldren, obey your fathers & mothers in
the lorde, for so it is ryght, Ephe. vi. Honour
thy father & mother, that is the fyrst cōmaūde-
ment that hath any promyse, that thou mayst
be in good estate, & lyue longe on the earth.

☞ Maysters. Colosen. iii.

Ye maysters, do vnto your seruauntes that
whiche is iuste, and equall: puttynge away
all bytternes and threatenynges, knowyng
that euen you haue a mayster in heuen.

¶ Seruauntes. Colosen. iii.

Seruauntes be obedyent vnto your bodely maysters in all thynge, not with eye seruyce/ as men pleasers: but in synglenesse of herte, fearynge god. And what soeuer ye do, do it hartely, as though ye dyd it to the lorde, and not vnto men: for as mothe as ye knowe that of the lorde ye shall receyue the rewarde of inherytaunce: for ye serue the lorde Chryste.

¶ Wydowes.

She that is a very wydowe, and frendlesse, putteth her truste in god, and contynueth in supplycacyon and prayer, vyght and day.

¶ The sume of all.

Loue thy neyghbour as thy selfe and what soeuer ye wolde that other shulde do to you, do ye euen the same to the: & what ye wolde not ỹ other men shulde do to you/ se ỹ ye do it not to them

Finis.

¶ Symbolum Athanasii.

Quicunq; vult saluus esse: ante omnia opus est vt teneat catholicam fidem.

Quam nisi quisq; integram inuiolatamq; seruauerit: absq; dubio in eternum peribit

Fides autem catholica hec est: vt vnum deum in trinitate: et trinitatem in vnitate veneremur.

Neq; confundentes personas: neq; substantiã separantes.

Alia est enim persona pris / alia filii et spũsancti.

Sed patris et filii et spiritusancti vna est diuinitas equalis gloria coeterna maiestas.

Qualis pater / ta

¶ The Symbole or Crede of thegreat doctour Athanasius dayly red in the Churche.

Whosoeuer wyl be saued, before al thyng it is necessarye ỹ he holde ỹ true catholyke fayth.

Which fayth but yf euery man wyl kepe hole & inuyolate without doubt he shal etnally perish

This truely is the very catholyke fayth, that we worshyp one god in trinite / and the trinite in vnite.

Neyther confoundyng the persones. Neyther seperatynge the substaunce.

The persõ of the father is one the persõ of the son another the person of the holy gost another

But of the father, of the sone & of the holy goost there is one diuinyte, equall glorye coeternal maiesty.

Suche is the father suche is

lone, suche is the holy gooſt.

The father is vncreate, ỹ ſon is vncreate, the holye gooſte is vncreate.

The father is without meaſure, ỹ ſone without meaſure, the holy gooſt without meaſure.

The father is euerlaſtyng, the ſon euerlaſtyng, the holy gooſt euerlaſtyng.

And not withſtãding there be not iii. euerlaſting but one euerlaſtyng.

Iuyn as there be not thre vncreate, nor thre vnmeaſurate, but one vncreate, and one vnmeaſurate.

Lykewyſe thou father is almyghtye, the ſone almyghty, ỹ holy gooſt almyghty.

And yet be they not thre almyghtye, but one god almyghty.

So the father is god, the ſone god the holy gooſt is god.

And yet they be not thre gods, but one god.

lis filius, talis ſpiritus ſanctus.

Increatus pater increatus filius, increatus ſpiritus ſanctus.

Immenſus pater immenſus filius, immenſus ſpiritus ſanctus

Eternus pater eternus filius, eternus ſpiritus ſanctus.

Et tamen nõ tres eterni, ſed vnus eternus:

Sicut non tres increati, ſed vnus increatus/et vnus immenſus.

Similiter [illegible]

Ita dominus pa-
ter: dominus fili⁹
dominꝰ ſpūſanctꝰ
Et tamē nō tres
dominⁱ, ſed vnus
eſt dominus.
Quia ſicut ſin-
gillatim vnāquā-
q; perſonā, deū ac
dñm cōfiteri, xp̄iā
na veritate con-
pellimur.
Ita tres deus aut
dominus: dicere ca
tholica religione
pꝛohibemur.

So the father is a lozd / th
ſone a lozde ỹ holy gooſt a lo
And yet they be not thꝛe lozd
but one lozde.
Foꝛ as we be compelled by th
chꝛyſtian veryte to confeſſe ſe
rately euery one perſone to b
god and lozde.
So are we pꝛohibyte by th
catholyke relygyō of Chꝛyſtes
fayth to ſaye that theyꝛ be thꝛ
goddes oꝛ thꝛe lozdes.

Pater a nullo eſt
factus, nec creatꝰ,
nec genitus.
Filius a patre
ſolo eſt, non facto
nec creatus ſed ge
nitus.
Spiritusſanctꝰ a
patre et filio, non
factus nec creatus
nec genitus, ſed p
cedens.
Unꝰ ergo pater,
non tres patres fi
lii, unus ſpūſan-
ctus, non tres ſpi-
ritusſancti.

Et in hac trinita
te nihil prꝰ aut p
terꝰ, nihil maius

The father is mayde of non
neyther created noꝛ gotten.
The ſone is from the father a
lone, neyther made, ne creat ed
but gotten.
The holy gooſt is frō the fa
ther & the ſon neither made cre
ted noꝛ gotten, but pꝛocedyng
And ſo is there but one fath
not, iii, fathers, one ſone not, t
ſones, one holy goſt not thꝛe h
ly gooſtes.
And in this Trinite, there
none befoꝛe oꝛ after another, n

hynge moze oz lesse but all the
hze persones be coeterne, and
oequal to them selfe.

So that by alwayes as nowe
t hath ben avoue sayd, the Tri
ite in vnite, and the vnite in
Trinite may be wozshypped.

He therfoze that wyl be saued
et him vnderstand thus of the
Trinite.

But it is necessary vnto euer-
lstynge helth: ỹ euery chzistiã
yleue also faithfully the incar
acyon of our lozd Jesu chzyst
It is therfoze the ryght fayth
hat we byleue & confesse that
ur lozd Jesu Chzyste the sone
f god is god and man.

He is god by the substance of
e father gotten befoze al wozl
es and he is man by the sub-
aunce of his mother/bozne in
e wozlde.

Perfyte god, perfyte man, be-
nge of soule reasonable, and
f flesshe humayne.

aut mali: sed simul
tres personæ coeter-
ne sibi sunt et æ-
quales.

Ita vt per omia si-
cut suprædictũ est
et vnitas in trini-
tate: et trinitas in
vnitate veneran-
da sit.

Qui vult ergo
saluus esse: ita de
trinitate sentiat.

Sed necessarium
est ad eternã salu-
tem vt incarnatio-
nẽ quoq; dñi nr̃i
Jesu xp̃i fideliter
quisq; credat.

Est ergo fides re-
cta vt credamus &
confiteamur: q̃ dñs
noster Jesus
xp̃s dei filius deus
et homo est.

Deus est ex sub-
stantia patris an-
te secla genitus: et
homo est ex sub-
stantia matris in
seculo natus.

Perfectus deus &
perfect̃ homo ex ani
mã rõnabili: et humana
carne subsistens.

C

Equalis patri secundū diuinitatē: minor patre secundum humanitatē/ Qui licet deus sit et homo: non duo tamen, sed vn⁹ est chzistus.

Unus autem non conuertione diuinitatis in carnem: sed assumptione humanitatis in deū Un⁹ omnino non confusione substātie: sed vnitate persone.

Nam sicut anima rationalis/ et caro, vnus ē homo ita deus et homo vnus est chzist⁹

Qui passus est p salute nostra/ descendit ad inferos tertia die resurrexit a moztuis.

Ascēdit ad celos sedet ad dexteram dei patris omnipotentis: inde venturus est iudicare viuos et moztuos.

Ad cui⁹ aduentū omnes homines resurgere habent cū corpozibus suis et reddituri sunt de factis ppzio rationē

Equal to ỹ father in his godhede, lesse then the father by his manhede.

Which though he be god and man/ & yet is there not twayne but one Chzyst.

Truely he is one not by the turnynge of his godhede in to manhede, but by assumptyng his manhede into godhede.

Beyng one to al ententes, not by confusyon of substance, but by vnite of person.

Foz as the reasonable soule & the fleshely body is oz maketh one mā, so god & mā is one crist

Which suffred deth foz our saluacyon descended to helle, and rose from death the thyzde day

Which ascended to heuens, sytteth ot the ryght hand of god the father almyghti, frō thens shall he com to iuge ỹ quycke & de

At whose cōming all mē must ryse wt their bodies, & shalgiue accōpt of their owne ppze de

And they that haue done wel
shal go in to euerlastynge lyfe
they that haue done euyll into
euerlastyng fyre.

This is the Catholyke fayth
whiche except euery man fayth
fully and stedfastly do byleue/
he can not be saued. Finis.

Et qui bona egerunt ibunt in vitã eternam: qui vero mala, in ignem eternam.

Hec ẽ fides catholica, quã nisi quisque fideliter firmiterq; crediderit: saluꝰ esse nõ poterit/

The Gospel of saynt Johan. i.
Glory be to the lorde.

IN the begynnyng was the
word. And the word was
with god. And the worde was
god, the same was in the begin
nyng w̃ god. Al thynges were
made by it, and without it was
made nothyng, that was made
in it, was lyfe. and the lyfe was
the lyght of men, And the light
shineth in the darknes, but the
darknes comprehendeth it not
There was a man sente frõ god
whose name was Johan. The
same came as a wytnes, to bere

Euangelium, Johannis .i. Glozia tibi dñe

IN pncipio erat verbum & verbũ erat apud deum & deus erat verbũ, hoc erat in pncipio apud deũ. Oia per ipsũ facta sunt: et sine ipso factum est nihil. Quod factum eſt in ipso vita erat: et vita erat lux hominũ. Et lux in tenebris lucet, et tenebre eam nõ cõprehenderũt. Fuit homo missus a deo, cui nomen erat Johannes. hic venit in testimonium

vt testimoniū phi
beret de lumine, vt
oēs crederent per
illū. Non erat ille
lux, sed vt testimo
niū phiberet de lu
mine. Erat lux ve
ra: que illuminat
oēm hominē veni-
entem in hunc mū
dū. In mūdo erat
& mūdus per ipsū
factus est, & mūd⁹
eū non cognouit.
In propria venit,
& sui eum non rece
perūt. Quotquot
aūt receperunt eū
dedit eis potestatē
filios dei fieri, his
qui credunt in no-
mine eius. Qui nō
ex sanguinibus.
neq; ex voluntate
carnis, neq; ex vo-
luntate viri, sed
ex deo nati sunt.
Et verbum caro
factum est: et habi
tauit in nobis.
Et vidimus glo-
riam eius, gloriam
quasi vnigeniti a
patre. Plenū gē
et veritatis. Deo.
Aū. Te inuocam⁹
te adoram⁹, te lau
dam⁹, o beata tri-
nitas.

wytnes of the lyght, that al mē
through hym might byleue. He
was not that lyght but to bere
wytnes of the lyght. That was
a true lyght, which lyghteth al
men that come in to the worlde
He was in the worlde, and the
worlde was made by him & yet
the worlde knewe hym not. He
came among his owne and his
owne receiued him not But as
many as receyued him to them
gaue he power to be ỹ sones of
god, in that they byleue on his
name, which were borne not of
blode, nor of the wyl of ỹ flesshe
nor yet of the wyl of mā, but of
god. And the worde was made
flesshe, and dwelte amonge vs
And we sawe the glory of it, as
the glory of the onely begotten
sone of the father, which worde
was ful of grace and veryte.
Thanke we. &c. Aū. We do cal
vpon the we do worshyp the we
do prayse the, o blyssed Trinite

berse. Blysſed be ꝯ lordꝭ name
al other before. ℟. From this
ꝑme forth & euermore. Prayer

O God the protectour of al
that trustein the without
whom nothyng is of value, no
thing is holy, multiply thy mer
cye vpon vs, that through thy
gouernaunce and guyding we
may so passe in goddes tempo-
ral, that we lese not the eternal
By Chryst our lorde,

¶ The gospel of saynt Luke. i

The angel Gabriel was
sent from god to a Cite
of Galilee, named Nazareth to
a virgin spouled to a mā whose
name was Joseph, of the house
of Dauid, & the virgyns name
was Mary. And ꝯ angel went
to her & saidHayle ful of grace
the lord is with the, blysſed art
thou among women. Whē she
sawe hym she was a basshed at
his sayeng, & cast in her mynd
what maner of salutacion that

Werꝭ dit nomen
dñi bñdictū ℣. Ex
hoc nūc et vsq; in
seculum. Oratio.

Protector noster
sperātibꝰ deus
sine quo nihil est
validum nihil sāc
tum multiplica su-
per nos miam tuā
vt te rectore, te du
ce sic transeamus
per bona tempora
lia, vt non amitta
mus eterna. Per
xpm dominum.

Euangeliū. Luce.

In illo tempo
re. Missus est
gabriel angelus a
deo in ciuitatē ga-
lilee, cui nomen na
zareth, ad virginē
desponsatā viro cui
nomē erat Joseph
de domo Dauid, et
nomen virginis ma-
ria. Et ingressus
angelus ad eā dixit
Ave gratia plena
dominus tecū, be-
nedicta tu in mulie
ribus. Que cum
audisset turbata e
in sermone eius, &
cogitabat qualis
esset ista salutatio

C. 3

Et ait angelus ei. Ne timeas maria inueniſti enim gratiam aput deum. Ecce concipies in vtero et paries filium, et vocabis nomen eius Jeſū. Hic erit magnus, et filius altiſſimi vocabitur. Et dabit illi dñs deus ſedem dauid patris eius: et regnabit in domo Jacob in eternum: et regni eius non erat finis Dixit autē maria ad angelum. Quomodo fiet iſtud, quoniā virum non cognoſco? Et reſpondens angelus dixit ei. Spiritus ſanctus ſuper ueniet in te: et virtus altiſſimi obumbrabit tibi. Ideoq; et quod naſcetur ex te ſanctum, vocabitur filius dei. Et ecce Eliſabeth cognata tua, et ipſa concepit filium in ſenectute ſua. Et hic menſis eſt ſextus illi que vocabatur ſterilis: quia nō erit impoſ-

ſhulde be. And the aungel ſayd to her feare not Mary: for thou haſt found grace with god. Lo thou ſhalt cōceyue ī thy wombe and ſhall beare a ſone, and his name ſhall be called Jeſus. He ſhalbe great & ſhalbecalled the ſone of the hygheſt. And the lorde. God ſhal gyue vnto him the ſeate of his father dauyd, & he ſhall reygne ouer the houſe of Jacob for euer, & of his kingdome ſhalbe no ende. Thē ſaid Mary vnto the aungell. Howe ſhal this be, ſeyng I know not a man? And ỹ angell anſwered and ſayd to her. The holy goſt ſhall comevpō the, & the power of ỹ hyeſt ſhal ouer ſhadow the. Therfore alſo that holy thyng which ſhalbe borne, ſhal be called the ſone of god. And behold thy coſyn Elyzabeth, ſhe hathe alſo cōceyued a ſone in her olde age. And this is herdi. moneth though ſhe be called barayne.

for with god shall nothyng be
unpossyble. And Mary sayde.
Behold the handmayde of the
lord: beit vnto me euin as thou
hast sayd. Thankes be to god.

¶ Mathewe. ii.

When Jesus was borne in
Bethlee (a towne of Jury
in the tyme of Herode the kyng
behold there came wysemen fro
the East to Jerusalem, sayeng
where is he that is borne kyng
of the Jewes, we haue sene his
starre in the East, and are come
to worshyp him. When Herode
the kyng had herd this, he was
troubled & all Jerusalem with
hym, & he gathered al the cheke
prestes & scrybes of the people, &
demaūded of them where christ
shulde be borne. They sayd to
him in bethlee a towne of Jury
For thus it is wrytē by the pro
phet. And thou Bethlem in the
lande of Jury, arte not the lest
cōcernyng the prynces of Juda

sibile aput deum
omne verbū Dixit
autē maria. Ecce
ancella dñi: Fiat
mihi secundū ver-
bū tuū. Deo gras

Mathei. ii.

Cum natus
esset Jesus in
Bethleem Jude in
diebus Herodis re
gis, ecce Magi ab
oriēte venerūt hie
rosolimā dicentes
vbi est, qui natus
est rex Judeorum?
Vidimus enim stel-
lam eius in oriente
et venimus cū mu
neribus adhorare
eum. Audiens aūt
Herodes rex turba
tus est, et oīs Hie-
rosolima cū illo.
Et cōgregans oēs
principes sacerdo-
tum et scribas po-
puli sciscitabatur
ab eis, vbi christus
nascēretur. At illi
dixerūt ei. In beth
leem iude. Sic enī
scriptū est per pro
phetā. Et tu Beth
leem terra iuda ne
quaq̄ minima es
in principibus Juda

ex te enī exiet dux
q regat ꝑplm meū
ıſrael. Tūc Herodes clam vocatis
magis, diligenter
didicit ab eis tem
pus ſtelle que ap=
peruit eis. Et mit
tens eos in Beth=
leē dixit. Ite et in
terrogate diligen=
ter de puero, et cū
inueneritis renūcia
te mihi, vt et ego
veniens adorē eū.
Qui cū audiſſent
regem: abierunt.
Et ecce ſtella quā
viderant in oriēte
antecedebat eos.
vſq; dū veniēs ſta
ret ſupra vbi erat
puer. Videntes aūt
ſtellā magi, gauiſi
ſunt gaudio mag=
no valde Et intrā
tes domū inuene=
runt puerū cum ma
ria matre ei⁹: et pro=
cidētes adorauerūt
eū. Et apertis the
ſauris ſuis obtu=
lerunt ei munera,
aurū, thus, z myr=
rhā. Et reſpōſo ac
cepto i ſōnis ne re
dirent ad Herodē
p aliā viā reuerſi
ſūt in regionē ſuā.

For out of the ſhall come a cap
tayne, whiche ſhal gouerne my
people of Iſrael. Then Herode
pryuely called the wyſe mē and
dilygētly enquyred of them the
tyme of ỹ ſtarre that apered: &
ſent them to Bethleem, ſayeng
Go & ſerch ye dilygenly for the
chyld, & whē ye haue foūd hym
brynge me worde, that I maye
cōme & worſchip him alſo. Whē
they herde the kyng they depar
ted. And lo the ſtar, which they
ſaw in the Eeſt went before thē
tyl it came & ſtode ouer ỹ place
wher the chyld was. Whē they
ſaw ỹ ſtar they wer meruelous
glad, & went into the houſe and
foūde ỹ chyld w̄ mary his mo=
ther, & kneled down & worſchyp
ped him, & opened theyr treſurs
& offered to hym gyftes, golde,
frankēcens & myrre & after they
were warned of god in a dreme
ỹ they ſhulde not go agayn to
Herode, they retourned to their

owne countrey be another way

¶ Marke.xvi.

After that he appered to the eleuen, as they sate at meate, and cast in theyr teth theyr vnbyleue, and hardnes of herte, bycause they bileued not them which had sene hym after his resurrecyō. And he sayd to them: go ye in to al the worlde & preache the gospell to al creatures. He that byleueth, and is baptysed, shall be sake. But he that byleueth not shal be damped. And these sygnes shall folowe them that byleue. In my name they shal cast out deuyls & shal speke with new tongues and shall kyl serpentes. And if they drynke any deadly thyng it shal not hurte them. They shal lay their handes on the sicke and they shal recouer. So the lorde Jesus after that he had spokē to them, was receyued in heuyn, & sytteth on the right

¶ Marci.xvi.

In illo tempore. Recumbentibus .xi. discipulis apparuit illis Jesus, et exprobrauit incredulitatem illorum et duritiā cordis, quia his qui viderant eum resurrexisse: non crediderant. Et dixit eis. Euntes in mundum vniuersū predicate euangelium omni creature. Qui crediderit et baptizatus fuerit saluus erit. Qui vero non crediderit: condempnabitur. Signa autem eos qui crediderit hec sequentur. In nomine meo demonia eiicient linguis loquent nouis, serpentes tollent. Et si mortiferum, quid biberint non eis nocebit. Super egros manus imponent & bene habebunt.

Et dominus quidem Jesus postq̄ locutus est eis assumptus est in celum: et sedet a dex

tris dei. Illi autem
profecti predicaue
rũt vbiq; , domino
cooperante et ser
monem confirmã
te: sequentibus sig
nis . Deo gratias.

hande of god. And they went
forth & preached euery where.
And the lord wrought w̃ the
and confyrmed the worde wi
miracles that folowed.

℣ Id matutinas

℣ The Matyns.

Domine labia
mea aperies.

℟

Et os meum an
nunciabit laudem
tuam.



LO
op
thou my ly
pes And
mouthe sh
pronoũce
prayse.

Deus in ad iuto
rium meũ intende.

O god be
thy selfe i
my helpe.

Domine ad adiu
uandũ me festina
Gloria patri et fi
lio : & spiritui sctõ.

LOrd h
the to helpe me. Glory be to
Father, to the son and to the
ly goost.

Sicut erat in prin
cipio et nũc et sem
per : et in secula se
culorum Amen.
Alleluya.

As it was in the begynny
as it is now: and euer shal

Sobeit
Prayse ye the lorde

¶ Tempora qua dzagesimali

¶ Bet wēseptuagesima (which egineth the fourth day before ene lente) & Easter, For praise the lorde, ye must say. Laude to the lorde, kyng of eternal lorye.

Laus tibi domine rex eterne glozie.

¶ The Inuitatory.

Inuitatozij. Aue maria gratia plena dñs tecū. Psal.

ayle Mary full of grace, the rd is with the.

Psalme.

Venite exultemus domino iubilemus deo salutari nostro: præoccupemus faciem eius in cōfessione, et in psalmis iubilemus ei. Aue maria gratia plena.

Come and let vs ioifully gyue thankes vnto the rde let vs reioyse in god our uyoure: let vs approch vnto s presens, with prayse & than s gyuyng, and synge we vn- hym in psalmes. Hayle Ma full of grace the lord is with e.

Quoniam deus magnus dominus et rex magnus super omnes deus: quonia nō repellet dñs plebē suā / qa in manu eius sunt oēs fines terre / et altitudines mōtiū ipse cōspicit. dñs

For god is a greate lorde and great kynge ouer all goddes hiche shal not forsake his peo e: in whose power are all the ostes of the earth, & he behol th ỳ toppes of the mountay- s. The lorde is with the.

c. b

Quoniam ipsius est mare et ipsi fecit illud et aridam fundauerunt manus eius: venite adoremus et procidamus ante deum, ploremus coram domino qui fecit nos, quia ipse est dominus deus noster, nos autem populus eius, et oues pascue eius, Aue ma

Hodie si vocem eius audieritis nolite obdurare corda vestra, sicut in exacerbatione secundum diem tentationis in deserto vbi tentauerunt me patres vestri, probauerunt et viderunt opera mea. Dominus tecum. Quadraginta annis proximus fui generationi huic, et dixi semper: hi errant corde, ipsi vero non cognouerunt vias meas, quibus iuraui in ira mea, si introibunt in requiem meam Aue maria gratia Gloria patri et. Sicut. Hymnus,

The se is his for he hath ma
it, & his handes haue fashon
the earth also: cõme therfore,
let vs worshyp and fall dow
before the lorde, let vs wepe
fore the lorde which hath ma
vs, for he is our lorde god a
we are his people and ỹ she
of his pasture. Hayle Mary.
Now yf ye heare his voyce,
that ye harden not your hert
as they dyd in the tyme of te
tacyon in wylderneſſe, vtter
murmuryng against god wh
your fathers tempted me & p
uoked me to anger, & yet sa
they my workes. The lorde
Forty yeares was I a ney
bour to this generacyon, wh
fore I sayd euer theyr hert
gone fro me, they know not
wayes to whom I swore in
great ãger that they shuld n
enter into my rest. Hayle.
Glory be to the Father, to
lone. As it. &c. The hympne

The gouernour of ȳ tryple engē whom ȳ earth
he se, & the heuyns doth honor
Conceyued is in the wombe of
virgyn whose name is Mary
y goodes hyghe power.
A maydens wombe immacu=
te and pure. Hym hathe con=
eyued, without spot or cryme
To whom the sonne & moone.
nd euery creature. Do serue
way in theyr course and time
Blyssyd is that mother reple=
shed with grace. In whose
ombe, the creatour immortal
ath not disdayned to take his
ace, holdyng in his hand the
orld ouer all. Of the heuenly
esseger blissed is she thrōugh
e grace of the holy Goost in=
yred. For out of her wombe
oceded he. whom al the nacy
s of the worlde desyred.
Glory to the lorde of myghtes
oost. That of a virgyn chast
as borne Glory to the father

Quem terra pōtus etherа co
lunt adorant prę=
dicant: trinam re=
gentem machinā,
claustrum Mariа
baiulat.

Qui luna sol et
omnia deseruiunt
per tempora: per=
fusa celi gratia ge
stāt puellę viscera

Beata mater mu=
nera cuius super=
nus artifex: mun=
dum pugillo conti
nens, ventris sub
arca clausus est.

Beata celi nuncio
fecūda sancto spi=
ritu: desideratus
gentibus cuius q
aluum fulsus est.

Gloria tibi domi
ne qui natus est de
virgine: cum patre

et sancto spiritu, in sempiterna secula. Amen.

Psalm.

Domine dns noster: quam admirabile est nomen tuum in vniuersa terra.

Quoniã eleuata est magnificentia tua super celos.

Ex ore infantiũ, et lactentium, perfecisti laudẽ propter inimicos tuos: vt destruas inimicũ, et vltorem.

Quoniã videbo celos tuos, opera digitorũ tuorum: lunã et stellas que tu fundasti.

Quid est homo: q memor es eius: aut filius hominis quoniã visitas eũ

Minuisti eũ paulominus ab angelis gloria et honore coronasti eum: et constituisti eum super opera manuũ tuarum.

and the holy goost. To them
prayseynge for euermore.

Sobeit. The Psal

O Lorde, which arte ou
lorde, howe meruailo
is thy name ouer al the ear
For thy magnyfycence ha
ben exalted abone the heuyn
Thou hast aduãted thy pra
by the mouthes of infãtes a
suckynge babes, in disppyte
thyne enemyes, for to confoũ
the aduersary, & the reuenge
Wherfore I shal beholde t
heuyns, whiche are the worke
of thyne handes, the Moone
the starres, which thou hast
in ordre. What thyngeis ma
that thou arte so myndefull
hym, or what is the sonne of A
that thou so regardest hym.
Thou hast made hi not mo
inferyour toaungels thou ha
crowned hym with glorye a
honour & haste made hym lo
vpõ the workes yt thy hande

Thou hast cast thynges vn-
der his fete, all maner of shepe
& oxen: yea moreouer: the cattel
of the felde. Houles of the
ayre, & fysshes of the see, whiche
wymme in the waters of ỹ see,
O lorde, whiche arte oure lord
how meruaylous is thy name
ouer all the earth. Glory be to
the father, to the son &c. plalm

The heuyns declare the
glorye of god: & the fyr-
mament manifesteth the worke
of his handes. Day vnto day
vttereth out soeche: and nyght
vnto nyght openeth knowlege
There be neyther speches nor
wordes: but that the voyces of
them are herde. Theyr sounde
hath gone through al the world
& theyr word through the cost
of the rounde earth. He hathe
pyght his pauylyon in the son
& he is lyke a brydegrome pro-
cedynge out of his chambre.
He hath start vp lyke a gyaũt

Omnia subiecisti
sub pedibus eius:
oues et boues vni
uersas, insuper et
pecora campi.
Volucres celi, et
pisces maris: qui
perambulant sem
tas maris.
Domine dns no
ster: quã admira
bilis est nomen tuũ
in vniuersa terra
Gloria patri. ps.

Celi enarrant
gloriam dei:
et opera manuum
eius annunciat fir
mamentum.
Dies diei eructat
verbũ: et nox nocti
indicat scientiam.

Non sunt loqua
le neq; sermones:
quorũ non audian
tur voces eorum.
In omnem terrã
exiuit sonus eorũ.
et in fines orbis
terre verba eorum
In sole posuit ta
bernaculum suũ: et
ipse tanq; sponsus
procedens de tha
lamo suo.
Exultauit vt gi

gas ad currendam viam a summo celo egressio eius. Et occursus eius vsq; ad summũ eius nec est qui se abscondat a caloꝛe eiꝰ

Lex domini immaculata conuertens aias testimonium domini fidele, sapientiã pꝛestans peruulis. Iusticie domini recte letificantes coꝛda pꝛeceptum domini lucidum illuminans oculos.

Timoꝛ dñi sanctꝰ permanet in seculum seculi: iudicia dñi vera iustificata in semetipa Desiderabilia super aurum lapidẽ pꝛeciosum multũ, et dulcioꝛa super mel et fauum. Etenim seruꝰ tuus custodit ea, i custodiendis illis retributio multa. Delicta quis intelligit ab occultis meis munda me: et ab alienis pace seruo tuo,

foꝛ to take his course: his pꝛ
gresse is from the hygh heu
And his recourse is vnto
furtheste partetherof, neyther
there any that can hid him
his heate. The lawe of the lo
is pure, conuerting soules, t
testymony of the loꝛde is fayt
full gyuynge wysdome to t
ygnoꝛaũt. The cõmaũdemen
tes of the loꝛde be ryghtful, cõ
foꝛtyng the hꝛt, the loꝛdes pꝛ
cept is clere gyuynge lyght t
the eyes. The feare of the loꝛ
is euermoꝛe contynuynge: th
iudgemẽtes of the loꝛd ar tru
iustified in them selues. The
are to be desyred aboue golde
pꝛecyous stones, & moꝛe swet
then hony and the hony combe.
Uerely thy seruaũt obserueth
theym: inkeppynge of theym is
great rewarde. Who doth con
syder his faultes, purge me fꝛõ
those that be secrete: and from
other spare thy seruaunt.

Yf they haue not the maistrye
f me, then shal I be clene and
hal be purged frō the greatest
nne. And the wordes of my
outh shalbe plesaūt, and the
editacyon of myne herte ac=
eptable in thy syght alwaye.
O lorde thou arte my helper, &
ny redemer. Glorye to the. &c.
As it was in. &c. Psalme.

THe earth is the lorde, &
the habundaūce therof,
he roūde world & all that inha
yte in it. For he hath pight it
pō the sees, and hath buylded
vpon the floudes Who shal
scende vnto the hil of the lord
who shall stande in his holy
lace. An innocent in handes
nd of pure herte, whiche hath
ot takē his soule in vaine nor
ath not sworne to deceyue his
eyghboure. He shall receyue
lyssyng of the lord, & mercy of
od his sauyour. This is ỹ ge
eracyon of them that seke him

Si mei nō fuerint dominati, tūc immaculat⁹ ero et emundabor a delicto maximo.

Et erunt vt complaceant eloquia oris mei, et meditatio cordis mei in cōspectu tuo semp Domine adiutor meus, et redemptor meus.

Gloria patri. &c.

Sicut erat Psal

Domini est terra et plenitudo eius, orbis terraram et vniuersi qui habitant in eo Quia ipse super mria fundauit eā et sper flumina preparauit eum Quis ascendet in montem dñi, aut quis stabit in loco sancto eius.

Innocens manibus et mūdo corde qui non accepit in vano aiam suam, nec iurauit in dolo proximo suo.

Hic accipiet bñdictionem a dño et miam a deo salutari suo.

Hec est generatio

q̄rentium eū q̄ren
tiū faciē dei iacob
Attollite portas
principes vestras
et eleuamini porte
eternales, et introi
bit rex glorie.

Quis est iste rex
g̃lie, dñs fortis et
potens dñs potēs
in prelio.
Attollite portas
principes vestras
et eleuamini porte
eternalis & introi
bit rex glorie.
Quis est iste rex
g̃lie, dñs virtutum
ipse est rex g̃lie.
Gloria patri. ān.
Benedicta tu in mu
lieribus, et bene-
dictus fructus ven
tris tui. Versus.
Sancta dei geni-
trix virgo semper
maria: ℟. Intre-
de pro nobis ad do
minum deū nr̄m.
Pater noster.
Benedictio. Jube
domne benedicere.
℟. Alma virgo v̄
ginū in tercede p̄
nobis ad dominū.
Amen. Lectio. i.

Sc̃ta maria v̄
go virginum

of them that seke the face of t
god of Jacob. Ye prynce
heaue vp your gates, & ye ete
nall gates open your selues:
a kyng of glorye shall enter
Who is this same kyng of g
rye? a stronge lorde & a migh
a lorde myghty in batayle. Y
prynces heaue vp your gates
ye eternal gat⁊ opē your selu
& a kyng of glory shal enter
Who is the same kynge of g
ry? the lord of powers he is t
kynge of glorye. Glory be.
Blysſed be ꝑ amonge wom
and blysſed be the fruyte of t
wombe. verse. Holy mother
god and virgyn perpetuall,
Pray thou for vs to the lord
iestyal. Our father which a
And leade. The blysſing. Lo
we beseche the of thy blysſyn
℟. Holy v̄gin of virgyns p
for vs to the lord. The. i. les
Holy Mary moſt pure
virgins al. Mother

doughter of the kyng celestial
So cõfort vs in our desolacio
That by thy prayer, & speciall
meditacyon. We maye the re=
warde of the heuynly reygne.
And with goddes elect therfor
to remayne. Thou lorde haue
mercy on vs. ℟. Holy and vn=
defyled virgynite, I wote not
with what prayesynge I may ex
alte the. For him that ỹ heuins
coulde not cõteyn, thou barest
in thy wombe. verse. Blessed be
thou amon ge all women, and
blessed be ỹ fruit of thy wombe
for hym that the heuyns. &c.
The blyssynge. Lorde we
beseche the of thy blyssynge. ℟
Pray for vs deuoutly o virgin
Mary. ¶ The. ii. Lesson
HOly Mary of all godly
the godliest. Pray for vs
of all holy the holyest.
That he our prayers accepte
may in good wyse.
Whiche of the was borne, and

mater & filia regis
regũ oim, cuũ nos
bis impende sola=
tiũ, vt celestis reg
ni per te mereamur habere premi
um, et cum electis
dei regnare in per
petuum. Tu aute
domine miserere
nostri. ℟. Sancta
et immaculata vir=
ginitas quibus te
laudibus efferam
nescio. Quia quem
celi capere non po
terant tuo gremio
contulisti. Versus
Benedicta tu in
mulieribus et bñ=
dictus fructus ven
tris tui. Quia que
celi capere non po
terant tuo gremio
contulisti. Bene.
Jube domine bene
dicere. ℟. Oret
mente pia pro no=
bis virgo maria.
Amen. Lectio. ii.
Sancta maria
piarũ pissima, intercede pro
nobis sanctarum
sanctissima, vt per
te virgo gloriosa
nostra sumat pec=
camina, qui pro
nobis ex te natus

regnat ſuper ethe
ra, vt ſua charita
te, noſtra delean
tur peccamina.
Tu aũt domie mi
ſerere noſtri. Deo
gratias. Reſponſ
Beata es vgo ma
ria, q̃ dominũ poꝛ
taſti, creatoꝛẽ mun
di. Genuiſti q̃ te
fecit et ineternum
permanes virgo.
verſ. Aue maria
gratia plena domi
nus tecum. Genu
iſti qui te fecit et i
eternũ permanes
virgo. Benedictio
Jube domine bene
dicere. Sancta dei
genetrix ſit pꝛo no
bis auxiliatrix.

Lectio. iii.

Sancta dei ge
nitrix que dig
ne meruiſti ꝯci
pere quẽ totus oꝛ
bis nequiuit cõpꝛe
hendere tuo pio in
teruentu culpas.
noſtras abluc, vt
per hennis ſedem
gloꝛie per te redẽp
ti valeamus ſcan
dere, vbi manes
cum filio tuo ſine
tempoꝛe.

reygneth aboue the ſkyes. By
whoſe charite & merciful grac
Our greuous ſyñes, may ta
no place Thou loꝛd haue mer
on vs. Thank we god. Reſpo
Blyſſed art thou virgin ma
that bareſt our loꝛde: thou ha
boꝛne hym that made the, & ye
remayneſt a vgyn euermoꝛe.
Hayle Mary full of grace, ou
loꝛd is w̃ the. Thou haſt boꝛn
him that made the, & yet rema
neſt a virgyn euermoꝛe. Bly
Loꝛde we beſech the of thy bl
ſynge. ℟. The holy mother
god be helpyng to vs. The. ti
Holy mother of god whi
hym haſt conceyued.
That of all the woꝛlde, could
not woꝛthely be receyued.
Thy ſone beſech with humbl
interceſſyon. Vs foꝛ to pourg
of our tranſgreſſyon. That
beynge redemed, we maye t
place aſcende. Where y dwe
leſt w̃ hym woꝛlde wout end

Thou lorde haue mercy on vs
℟. Surely happye arte thou
blyssed virgyn mary: & worthy
to haue all maner of prayseyng
for of the is ryssen the sone of
ryghtwysnes, Chryst our god.
℣. Pray for the people, intreat
for the clergie, make intercessiõ
for the deuout womankynd: let
al sele thyn helpe that worthely
solempnyse thy memoryal. For
of the is ryssen the sone of right
wisenes, Chryst our god. Glory
be to the father, to the sone & to
the holy goost. Chryst our god
The songe of Austẽ & Ambrose

WE prayse the (O god) we
knowledge ỹ to be ỹ lord
Al the earth doth worshyp the
which art ỹ father euerlastyng
To the crye forth all Aungels
the heuyns, & al powers therin
To the thus cryeth Cherubin
and Seraphyn contynually.
Holy. Holy. Holy.
Lorde god of Sabaoth.

Tu autem domine miserere nr̃i. ℟. Felix namq; es sacra virgo maria & omni laude dignissima. Qr ex te ortus est sol iustitie chr̃istus deus noster. ℣. Ora pro populo interueni pro clero intercede ỹ deuoto femineo sexu, sentiãt oẽs tuum leuamen q̃cunq; celebrant tuã commemorationẽ. Quia ex te ortus est sol iustitie. Chr̃istus deus noster.
Gloria patri. ℟. deus noster.
Canticũ Augustini and Ambrosii.

TE deũ laudamus: te dominum confitemur. Te eternum patrem omnes terra veneratur. Tibi oẽs angeli: tibi celi & vniuersa potestatis. Tibi cherubin et seraphin: incessabili voce proclamãt. Sanctus. Sãct⁹. Sanctus: dominꝰ deus sabaoth.

Pleni sunt celi et terra : maiestatis glorie tue.
Te gloriosus apostolorum chorus.
Te prophetarum laudabilis numer⁹
Te martyrum cādidatus laudat exercitus.
Te per orbem terrarū sancta confitetur ecclesia.

Patrem īmense maiestatis.

Venerandū tuū verum et vnicum filium.
Sanctū quoq; paraclitum spiritum
Tu rex glorie xp̄e
Tu patris sempiternus es filius.

Tu ad liberandū suscepturus hominem,non horruisti virginis vterum.

Tu deuicto mortis aculeo, apperuisti credentibus regna celorum.
Tu ad dexteram dei sedes in gloria patris.

Heuyn and earth are fulfilled with the glorye of thy maiestye
The glorious cōpany of the apostles prayse the. The goodlye felowshyp of the prophetes worshyp the. The noble army of martyrs prayse the. The holye Churche throughout all the worlde doth magnifye the. They knowlege the to be the father of an infinete maiestye. They knowledge thy honorable & very onely sone. And the holy gost also to be a confortet
Thou art the kynge of glory o chryst Thou art the euerlastynge sone of the father. When thou tokest vpō the our nature to delyuer mā, thou dydest not abhorre a virgyns wombe.
When thou haddest ouercome the sharpenes of death, thou openedest the kyngdome of heuyns to al true bileuers Thou sittest on the right hand of god in the glory of the father.

we bileue that thou shalt com
to be our iudge. We therfore
pray the, helpe thy seruauntes
whom thou hast redemed with
thy precyous blode. Make thē
to be nombred with thy saintes
in Joye euerlastynge. O lorde
saue thy people, and blysse thy
herytage. Gouerne and also
lyft them vppe into blysse euer
lastynge. We prayse the euery
daye. And we worshyppe thy
name euer world without ende
Vouchsafe good lord to kepe
vs this day without synne.
O lorde haue mercy vpon vs:
haue mercy vpon vs. O lorde
let thy mercy lyghten vpon vs
euyn as we trust in the. O lord
in the haue I trusted, let me ne
uer be confounded.
The verlycle. Holy mother of
god make thy peticyon.
The answere. That we maye
deserue Chrystes promyssyon.

¶ The Laudes.

Iudex crederis
esse venturus.
Te ergo q̄sumus
famulis tuis subue-
ni q̄s pciosо san
guine redimisti.
Eterna fac cum
sanctis tuis in glo
ria numerari.
Saluū fac popu-
lū tuū dñe et bene-
dic hereditate tue
Et rege eos et ex-
tolle illos vsq; in
ternum.
Per singulos di-
es benedicim⁹ te.
Et laudamus no
men tuū in scm̄, &
in seculum seculi.
Dignare domine
die isto, sine pec-
cato nos custodire
Miserere nostri
dñi miserere nr̄i.
Fiat mia tua do
mine sup nos: quē
admodū speraui-
mus in te.
In te domine spe
raui non confun-
der ineternum.
Versꝰ. Ora pro no
bis sancta dei ge-
nitrix. ℟. Ut digni efficiamur pro-
missionibus xpi.

¶ Ad laudes

D. 4

Deus in adiu
toꝛium meum
intende.
Domine ad ad=
iuuãdũ me feſtina

Gloꝛia patri. ãn.
O admirabile.
Pſalmus.

Dominus reg
nauit decoꝛẽ
indutus eſt: indu=
tus eſt dominꝰ foꝛ=
titudinem & ꝓzecin
xit.ſe.
Etenim firma=
uit oꝛbẽ cerre: qui
non cõmouebitur.

Parata ſedes tua
deus ex tunc a ſe=
culo tu es.
Eleuauerunt flu:
mina domine: ele=
uauerunt flumina
vocem ſuam.
Eleuauerunt flu=
mina fluctus ſuos
a vocibꝰ aquarum
multarum.
Mirabiles elatio
nes maris :mirabi
lis in altis dominꝰ
Teſtimonia tua
credibilia facta ſũt
nimis, domum tu=
ã decet ſanctitudo
domine in longitu



O God bẽd thy
ſelf into my
help. Lord haſt
ẏ to helpme. Glo=
ry be. As it was
in the. Añ. O wõ=
der. Pſalme.

The lorde hathe reygned
he hathe put on goodly
aray, the lord hath armed him
ſelfe wᵭ ſtrength & hath gyrded
himſelfe. He hath ſurely buylt
and ſet faſt the roũde world: ſo
that it ſhall not be moued.
Thy ſeate was then prepared
o god: but thou thy ſelfe arte of
euerlaſting The floudes haue
ryſen (o lorde) the floudes haue
roꝛed. The floudꝭ haue lyfted
vp theyr waues: wᵭ great noyſe
and roꝛynge of many waters.
Meruelous are the ryſyngꝭ of
waters: meruaylous is the lord
aboue. Thy teſtymonyes are
made paſſyng credable: holy=
nes becõmeth thy hõuſe (o lord

for euermore. Glory be. Psal.

MAke ye melodye to God
al that inhabite the erth
erue ye the lord with gladnes.
Enter ye into his presēce w̄
oyfulnes. Knowledge ye the
orde ẏ he is god: he hath made
os, and not we our selues.
Ye that are his people and the
hepe of his pasture: enter his
gates in confessyon, his courte
with hympnes to magnify him
Prayse his name, for the lord
s swete: his mercy is endlesse &
his trueth cōtinueth from one
generacyon to a nother. Glory

OD thou arte my God:
early do I watch for the
My soule hathe thyrsted after
he: my flesche hath longed very
moche. In a countre deserte
wylde & drye, so haue I apered
before the in a holy place, for to
e thy power and thy glory.
For thy mercy is better then
yfe: my lyppes shall prayse the

dinem dierum.
Gloria pri. Psal.
Iubilate deo
ois terra, ser-
uite dño in letitia.
In troite in con-
spectu eius in exul-
tatione.
Scitote qm̄ domi
nus ipse est deus
ipse fecet nos ⁊ nō
ipsi nos,
Populus eius et
oues pascue eius:
introite portas e ⁊
ius in confessione:
atria eius in him
nis cōfitemini illi
Laudate nomen
eius qm̄ suauis est
dominus ineternū
mia eius, et vsq; i
generatione et ge-
nerationē veritas
eius. Gloria. Psal
DEus de⁹ me
us ad te de
luce vigilo.
Sitiuit in te aia
mea, q̄ multiplici
tur tibi caro mea.
In terra deserta
inuia et inaquosa
sic in sancto appa
rui tibi: vt videre
virtutem tuam et
gloriam tuam.
Q̄m melior est mia
na super vitas, la

bia mea laudabit te. Sic benedicam te in vita mea et in nomie tuo leua bo manus meas. Sicut adipe ꝫ pinguidine repleatur aia mea labiis exultationis laudabit os meum. Si memor fui tui sup stratū me, um: in matutinis meditabor in te quia fuisti adiutor meus. Et in velamento alarū tuarum exultabo adesit aia mea post tn me suscepit dextera tua. Ipsi vero in vanū q̄sierunt aiam meā, introibunt in inferiora terre, tradentur in manus gladii: pertes vulpium erunt.

Rex vero letabit in deo, laudabuntur oēs q̄ iurant in eo: q̄a obstructū est os loq̄ntiū iniqua

Psalmus.

Deus misereatur nri et benedicat nobis illuminet vultum suū

So shall I prayse the tn my lyfe: and in thy name shall lyft vp my handes. My soule shal be satisfyed as it were w̄ entelade & fatnes: & my mouth shal prayse the w̄ lyppes ful of ioye So haue I be myndful of the vpon my bedde: I shall set my thought on the in the morning tymes, bycause thou waste my helper. And I shall reioyse vnder the couerte of thy wynges: my soule hath cleued to ȳ, thy ryghthande hath susteyned me They verely haue sought my soule in vayn: they shal go into lower partes of the earth, they shal be put into the power of a swoꝛde they shall be the partes of foxes. The kynge truely shal ioye in god, al shalbe prayfed that swere in hym: foꝛ the mouth of them that speake vngodlynes shal be stopped. psal.

God haue mercy on vs, & blysse vs: let hym shewe

is face to vs, and haue mercy
n vs. That we maye knowe
he way in earth: & thy sauyng
ealth amonge al nacyons.
Let the people make know-
dge to god: let al nacions con
esse the. Joyfull & glad be all
olke: bycause thou rulest peple
ith equite,, and ordrest the na
yons in earth. Let the people
nowledge the (O God) let all
acyons confesse to the: so the
arth hath yelded her fruyte.
Blysse vs our god, and al the
nhabyte the earth: al the part
herof feare the Glory be to. &c
The songe of the thre chyldren
O Raysse ye the lord al his
worckes: prayse & extoll
im for euer. Ye angels prayse
he lorde: ye heuyns prayse the
orde. Ye waters, all that are
aboue heuyn prayse the lorde:
ll the powers of the lorde,
prayse ye the lorde.
The sonne, and moone, praise

super nos et misereatur nostri.
Ut cognoscam⁹ in ẽra viam tuã in
osbus gentibus salutari tuum.
Confiteantur tibi populi deus: cõ
fiteantur tibi populi omnes.
Letentur et exultent gentes: qm̃ iu
dicas populos iniquitate, et gentes
in terra dirriges.
Confiteantur tibi populi deus cõ-
fiteantur tibi populi omnes: terra
dedit fructũ suum
Bñdicat nos de⁹ deus nr̃. benedicat
nos deus: et metuãt eũ oẽs fines ẽre
Gloria patri. ꝛc.
Cãtich̃ .iii. pueroꝝ
Bñdicite oĩa
opa dñi dño
laudate et superexaltate eum i sẽcla.
Benedicete angeli domin⁹ benedicete celi domino.
Benedicete aque oẽs que sup celos sunt dom⁹no, benedicete oẽs ẽtutes domini domino.
Benedicete sol

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et luna dño : benedicite stelle celi dño
Benedicite imber et ros domino: benedicite oēs spūs dei domino.
Benedicite ignis et estas domino: benedicite frigꝰ et estas dño.
Benedicite rores et pruine domino: benedicite gelu et frigus domino.
Benedicite glacies et niues domio benedicite noctes ⁊ dies domino.
Benedicite lux et tenebre domino benedicite fulgura et nubes domino.
Benedicat terra dominū: laudet et superaltet eū i sēa
Benedicite montes et colles domio benedicite vniuersa germinantia in terra domino.
Benedicite fontes domino benedicite maria et flumina domino.
Benedicite cete et oia que mouentur in aquis domino: benedicite oēs volucres celi domino.

ye the lord: starres of the firma-
ment prayse ye the lorde.
The rayne and dew prayse ye
the lorde: al the wyndes of god
prayse ye the lorde. Fyre and
heate magnify ye the lord wyn-
ter & somer prayse ye the lord
Moystures, & ye hoore frostes
prayse ye the lord, froste & cold
prayse ye the lord. Yse & snowe
prayse ye the lord, nyghtes and
dayes prayse ye the lorde.
Lyght and derkenes prayse
ye the lorde, lyghtnynges and
cloudes laude ye the lorde.
The earth mought prayse the
lorde laude and extolle him for
euer. Hylles and mountaynes
prayse ye the lorde, all ẏ sprynge-
geth vpon the earthe, laude ye
the lorde. Ye welles and sprynges
ges prayse the lorde, sees & flou-
des prayse ye the lord. Whales
fysshes, & al that moueth in the
waters prayse ye the lorde: al
byrdes of ayre prayse ye the lord

All beastes bothe wylde and tame prayse the lorde: ye chyldren of men prayse ye the lorde Iet Israel prayse the lorde, laude hym & extol him for euer Ye preestes of the lorde prayse the lord, ye seruātes of the lord prayse the lorde. Ye spirytes and soules of ryghtwyse men, prayse the lorde, ye holy & meke in herte prayse the lorde. Ananias, Azaria, Mysael, prayse ye the lorde, laude & extol hym for euer. Blysse ye the father, the sone, with the holy goost praise we hym and serue we hym euermore Blessed arte thou (lorde) in the fyrmamēt of heuyn thou arte prayse worthy, glorious & magnifyed worlde wout ende. Prayse ye the lorde of heuyns, prayse ye hym in the high places Prayse ye him all his Aungels, al his powers prayse ye hym. Prayse ye him Sonne and moone, all starres

Benedicite oēs bestie et pecora dño benedicite filii hominum domino.
Benedicat israel dominū: laudet et superexaltet eum in secula
Benedicite sacerdotes dñi dño: benedicite serui domini domino,
Bñdicite spūs et aie iustor dño: bñdicite scti et humiles corde domino.
Bñdicite ananias azarias misael dño laudate et superexaltate eum in secula
Bñdicam⁹ patrē et filiū cū sc.ō spū laudem⁹ et superexaltem⁹ eū in scla

Benedict⁹ es domine i firmamēto celi, laudabilis et glorioſus et superaltatus in secula,
Laudate dñm de celis. laudate eū in excelsis
Laudate eū oēs angeli eius: laudate eū oēs virtutes eius.
Laudate eum sol & luna, laudate eū

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oēs stelle et lumen
Laudate eū celi
celoꝝ, et aque que
super celos sunt,
laudent nomē dñi

Quia ipse dixit et
facta sunt: ipse mā
dauit et creata sūt

Statuit ea in eter
num: et in seculum
seculi, preceptū po
suit et non ptcribit

Laudate dñm de
terra draconis et
omnes abissi.
Ignis grando nix
glacies: spiritꝰ pro
cellarum: que faci
unt verbum eius.
Montes et omnes
colles: ligna fructi
fera et omnes cedri
Bestie et vniuer
sa pecora: serpen
tes et volucres pē
nate.
Reges terre, et
oēs populi princi
pes: et oēs iudices
terre
Iuuenes: et virgi
nes senes cū iunio
ribꝰ laudēt nomē
dñi, qa exaltatū est
nomen eius solius

and lyght prayse ye hym. The
hyghest of heuēs prayse ye him
and the waters that are abou
the heuyns, let them prayse th
lordꝭ name. For by his word
all thynges were made, by hi
cōmaūdement al thinges were
created. He hathe stablysshed
them euerlastyngely, and in te
the worlde of worldes, he hathe
set a lawe that shall not erpyr
O prayse the lorde ye dragons,
and all depenesses of the earth
Fyer, hayle, snow, yse, stormes
of wyndes, that do his cōmaun
demente. Mountaynes and al
lytel hylles, wode beryng fruyt
and all cedre trees. Beastes a
all maner of catell, serpentes a
fethered foules Kynges of the
earthe, and all people, prynces
and al iudges of the earthe
Bachelars and maydens olde
men and ponge, let them prayse
the name of the Lorde, for the
name of hym onely is exalted,

The knowledginge of him is aboue heuyn & earth & he hath exalted the horne of his people Laude be vnto al his saintes to the sones of israel, to the people approchynge vnto hym.

Synge ye vnto the lord a newe songe: praysed be he in ỹ congregacyō of sayntes Let Israel retoyse in him that made hym: and let the sones of Syon triumphe in theyr kyng Let them prayse the name w̄ daunsyng: let them synge vnto hym with tympany & harpe For the Lorde is well pleased with his people: and hath exalted the lowly into saluacyon.

Sayntes shall Triumphe in glory: they shall make Ioye in theyr chambres The prayse of god shall be in theyr mouthes: and two edged swords in theyr handes . To do vengeaunce amonge nacyons: and correcyons amonge people.

Confessio dī ꝯ super celum et terrā et exultauit cornu populi sui.

Himn⁹ oib⁹ sāctis eius: filiis israel populo oppropin quanti sibi.

Cantate domino canticum nouū laus eius in ecclesia sanctorum Letetur israel in eo, qui fecit eum: et filii sion exultēt in rege suo.

Laudent nomen eius in choro in tympano et psalterio psallant ei.

Quia beneplacitū est domino in populo suo: et exaltauit mansuetos in salutem.

Exultabūt sancti i gloria: letabūtur in cubilibus suis.

Exultationis dei in gutture eorum: et gladii ancipites in manibus eorum

Ad faciendā vindictā in nationib⁹ increpacionis in populis.

Ad alligandos reges eoꝝ in compedib⁹ ⁊ nobiles eoꝝ in manicis ferreis Ut faciant in eis iudicium cõscriptũ: gloria hec est oib⁹ sanctis eius.

Gloria patri .ꝛc.

Laudate dñm in sctis ei⁹: laudate eũ in firmamẽto virtutis eius.

Laudate eũ in virtutibus ei⁹: laudate eũ scdm multitudinem magnitudinis eius.

Laudate eũ in sono tube: laudate eũ in psalterio et cithara.

Laudate eũ in timpano et choro, laudate eũ in cordis et organo Laudate eũ in cimbalis benesonãtibus laudate eũ in cymbalis iubilationis: omis spiritus laudet dominum.

Gloria.pĕi, ãn.

O admirabile cõmercium: creator generis humani animatũ corpus sumens de virgine nasci dignatus est et procedẽs homo

To bynde theyr kynges in ch
ters and theyr nobles in man
cles of yron. For to exécu
on them the iudgement wryt
this is glory to all his sayn

Prayse ye the lord in h
sayntes: prayse hym
the fyrmament of his power.
Prayse hym in his strengthe
prayse hym accordyng to the
myghtynes of his power.
Prayse hym with the sound o
a trompet: prayse hym w harp
and lute. Prayse hym with
tympany and daũsyng: prayse
hym with rebeckes and organs
Prayse hym w clarysymbales
wel soundynge: prayse hym w
symbals of swetnesse, let euery
spiryte prayse the lorde. Glory

Anty. O wonderful exchaũge
the creator of mãkynde taking
vpon hym a lyuyng body hath
not dysdayned to be borne of a
virgyn, & he beinge made man
without sede of man, hath com

mytted vnto vs his godheed.

¶ The Chapiter.

VIrgyn mary reioyse al way, whiche hast borne Chriſt, the maker of heuen and erth: for out of thy wombe thou haſt brought forth the ſauiour of the worlde. Thankes be to god. ¶ The hympne.

O Gloꝛious flour of womã hed. Aboue the ſtarres i chꝛonyſed. Thy holy bꝛeſtes haue nourꝛiſhed. That lorde that the hath created.

Our helth loſt by Eues offẽce Thy godli fruyt doth recõpẽce for vs in heuin to haue ingre dyence. Thou waſt a wyndowe by pꝛoudence. Thou arte the dore of the heuynly kynge. And the gate of lyfe reſplẽdyſchyng Syns that a virgyn lyfe doth pꝛynge, ye redemed people re= ioyſe & ſynge. Glorye be to the lorde of myghtes. &c. verſ. God hath her choſen al other before

ſine ſemine lesꝰ tus eſt nobis ſuam deitatem.

Capitulum.

MAria vgo ſẽ per lætare quę meruiſti chriſtum portare celi & terrę cõditorẽ: qꝛ de tuo vtero ptuliſti mã di ſaluatorem.

Deo gꝛãs Hymn?

O Gloꝛioſa fe mina: excelſa ſupꝛa ſidera: qui te creauit pꝛouide lactaſti ſacro vbe re.

Quod Eua tri ſtis abſtulit tu reddis almo germine intrent vt aſtra flẽ biles, celi feneſtra facta es

Tu regis alti ia nua, et porta lucis fulgida: vitam da tam per virginem gentes redempte plaudite.

Gloꝛia tibi domi ne, qui natus es. &c ℣. Elegit eã deus.

℣. Et habitare eam fecit in tabernaculo suo. ℟n. O gloriosa dei gc.

Canticū zacharie.

Benedict⁹ dñs deus israel: quia visitauit et fecit redemptionē plebis suę.

Et erexit cornu salutis nobis in domo Dauid pueri sui.

Sicut locutus est per os sāctorū: qui a seculo sunt prophetarum eius.

Salutē ex inimicis nostris & de manu omnium qui oderunt nos.

Ad faciendā misericordiā cum patribus nostris: et memorari testamēti sui sancti.

Iusiurādū qđ iurauit ad abraham patrem nostrū: daturum se nobis.

Vt sine timore de manu inimicorum nostrorū liberati seruiamus illi.

In sanctitate et iustitia coram ipso, cūctis diebus nr̄is

℣. And caused her with him to dwel euermore. Anty. O glorious mother of god.

¶ The songe of zachary.

BLysſed is the lorde god of Israel: for he hath vi syted and redemed his people And hath rayſed vp an horn of ſaluacyō to vs: in the hous of his ſeruaūt dauid. ¶ As he pmyſed by the mouth of his holy prophetȝ: which were syn the worlde began. ¶ That we ſhuld be ſaued fro our enemies & fro the handes of al that hate vs. ¶ To fulfyl the mercy pro miſed to our fathers: & to remember his holy Teſtamente. ¶ The perfourme the othe / whiche ſware to our father Abraham that he wolde gyue vs. ¶ That we deliuered out of the handes of oure enemyes: myghte ſerue hym wout feare. In holynes & ryghtwyſeneſſe before hym all the dayes of our lyfe.

And thou child shalt be called the prophet of the hyghest: for thou shalt go before the face of the lorde.to prepare his wayes To gyue knowledge of salua-cyon to his peple:for the remys syon of theyr synnes. Through ỹ tender mercy of god:wherby the day spryng fro aboue hath vysyted vs. To gyue lyght to them that sit in darkenesse & in the shadow of death,& to guyd our feete in to the way of peace Glory.Añ. O glorypus mother of god o ppetual virgyn mary which dyd beare the lorde of al lordes & alone of all other dyd giue sucke to ỹ kyng of aũgels we beseech ỹ of thy pite to haue vs in remembraũce, & to make meanes for vs to Chryst,ỹ we beynge supported by thy helpe may deserue to come to ỹ kyng dõ of heuen,℣. O lord thy mer-cy on vs extende.℟. And oure saluacyon we pray the to sende

Et tu puer pphe ta altissimi voca-beris:præibis enim ante facie domini pa rare vias eius.

Ad dandã scientiam salutis plebi eius in remissionẽ peccatoꝝ eoꝝum.

Per viscera mie dei nostri in quib⁹ visitauit nos oriens ex alto.

Illuminare his qui in tenebris:& in vm bra mortis sedent ad dirigẽdos pedes nostros in viã pacis.

Gloria patri. ãn.

O glorioſa dei genitrix virgo seniꝝ maria,q̃ dominum oim meruisti portare, et regem angelorum, sola virgo lactare : nostri q̃s pia mẽorare,et pro nobis Christũ deprecare : vt tuis suffulti patrocinis ad celestia regna mereamur peruenire vers.Ostẽde nobis dñe miam tuã.℟. Et salutare tuum da nobis

O God whiche haſt inſtruc-
ted ꝯ hertes of the faythe-
ful, by the inſpiracion of thy ho-
ly goost: vouchſafe that we by
the same spirite may fauour the
truethe & euermore to reioyce in
his holy cõsolacyon. By Chriſt
our lord. So be it. Amen.

O Lorde we beſeche the mer-
cyfully to heare ꝯ prayers of
thy people, that we which
be iuſtly punyſhed for our offences,
may mercifully be delyuered for the
glorye of thy name. Thorough our
lorde Jeſu Chriſt. So be it.

O God the creatour & repayrer
of all mankynde, we beſeche
the for the ſoules of all faythe-
full people departed out of this
worlde, that they may be parta-
kers of the hygh benefite of thy re-
demcion, whiche is the very true
remyſſion & forgyuenes of all
their ſynnes. Graunte this we
beſeche the, o heauenly father,
through Jeſu Chriſt our lorde.
So be it.

O God whiche haſt commaun-
ded vs to forgyue our ene-
myes their offences, we meke-
ly beſeche the of thy infynyte
goodnes to forgyue the ſoules of
our brethren & ſyſters departed,
whose offences thou of thy iuſtice
haſt commaunded, & of thy mer-
cy doſt graunte vnto them that
truely repente them of their ſyn-
nes, & ſtedfaſtly beleue in the.
Graunte we beſeche the, o lorde,
that they may be partakers of
the ioyes of heauen, where we
truſte our ſyſters departed do
reſte in the ſyght of the lorde.
Through Jeſu Chriſt our lorde.
So be it.

O God whiche haſt commaun-
ded vs to forgyue our ene-
myes their offences, we meke-
ly beſeche the of thy infynyte
goodnes to forgyue the ſoules of
our brethren & ſyſters departed,
whose offences thou of thy iuſtice
haſt commaunded, & of thy mer-
cy doſt graunte vnto them that
truely repente them of their ſyn-
nes, & ſtedfaſtly beleue in the.
Graunte we beſeche the, o lorde,
that they may be partakers of
the ioyes of heauen, where we
truſte our ſyſters departed do
reſte in the ſyght of the lorde.
Through Jeſu Chriſt our lorde.
So be it.

O God whiche haſt commaun-
ded vs to forgyue our ene-
myes their offences, we meke-
ly beſeche the of thy infynyte
goodnes to forgyue the ſoules of
our brethren & ſyſters departed,
whose offences thou of thy iuſtice
haſt commaunded, & of thy mer-
cy doſt graunte vnto them that
truely repente them of their ſyn-
nes, & ſtedfaſtly beleue in the.
Graunte we beſeche the, o lorde,
that they may be partakers of
the ioyes of heauen, where we
truſte our ſyſters departed do
reſte in the ſyght of the lorde.
Through Jeſu Chriſt our lorde.
So be it.

vs, O blysſed Trinite. Verſe. The lordes name be blyſſed, al other before. ℟. Frō this tyme forth and euermore. Let vs.

ALmyghty & euerlaſting god which haſt graūted to vs thy ſeruaūtes through cō feſſyon of the true fayth, for to acknowledge the glory of the eternall Trinite, and to honour the, one god in thy almyghtye maieſtye. We beſeche the that through our ſtedfaſtnes in the ſame faith, we may be alwayes defēded fro al aduerſite. which lyueſt and reygneſt one god. worlde without ende. So be it Anty. Verely we ought to reioyſe in the Croſſe of our lorde Jeſus Chryſt. Verſe. All the earth worſhyppeth the lorde. ℟. And praiſeth his name with one accorde. Let vs pray.

O god which haſt aſcended thy moſt holy croſſe, and haſte gyuen lyght to the darke

ca nos: o beata trinitas. Verſus. Dit nomen domini benedictum. ℟. Ex hoc nūc et vsq; in ſeculum. Oꝛem

OMnipotēs ſempiterne deus, q̄ dediſti nobis famulis tuis in confeſſione vere fidei crerne trinitatis gloꝛiam agnoſcere et impotentia maieſtatis adoꝛare vnitatē: ēs, vt eius dem fidei firmitate ab oibus lemp: r muniamur aduerſis. Qui viuis et regnas deus. per oia ſecula ſeculoꝝ Amen. antipho.

Nos autē gloꝛiari oꝛtet in cruce domini noſtri ieſu rpi. Verſus. Dis terra adoꝛet te deus et pſallat tibi. ℟. Pſalmū dicat nomini tuo.

Oꝛem.

DEus qui ſanctā crucē tuā aſcendiſti et mundi tenebꝛas illumi

Concede nos famulos tuos qs̄ domine deus perpetua mentis & corpor̄ salute gaudere: et gloriosa beate marie semp̄ virginis intercessione a presenti liberari tristitia, et eterna frui letitia. Per xp̄m dominum nostrum. Amen. Benedicamus domino. Deo gr̄as. ℟n. Veni sancti spūs reple tuorum corda fidelium, et tui amoris in eis ignem accende. Versus. Emitte spūm tuum et creabuntur. Responsorium. Et renouabis faciem terre. Oremus.

Deus qui corda fidelium sancti spiritus illustratione docuisti: da nobis in eodem spiritu recta sapere, et de eius semper sancta consolatione gaudere. Per xp̄m dominum nostrum. Amen

℟n. Libera nos salua nos iustifi

OVr saūt we beseech the lord god that thy seruauntes may enioye contynual helth of body and soule, & thrōughe the gracious intercessiō of the virgin thy mother that we may be deliuered fro this present heuynes & to haue the fruicti̅ō of eternal gladnes. By christ our lord So be it. Blysse we the lorde. Thanke we god. Añ. Cōme holy spiryte of god, inspyre the hertes of them that bileue in the & kindle i them the fyre of loue. ℣. Sēd forth thy spirite & they shalbe made newe. ℟. And the face of the earth ỹ shalt renewe.

O God whiche hast instructed ỹ hertes of the faythful, by the inspiracion of the holy goost: vouchsafe that we in the same spirit may sauour the trueth & euermore to reioyse in his holy cōsolacyon. By Christ our lord. So be it. Anthem.

Delyuer vs, saue vs, iustify

vs, O blysſed Trinite. Verſe. The lordes name be blyſſed, al other before. ℟. Frō thys tyme forth and euermore. Let vs.

ALmyghty & euerlaſting god which haſt graũted to vs thy ſeruaũtes thrꝛough cō feſſyon of the true fayth, for to acknowledge the glory of the eternall Trinite, and to honour the, one god in thy almyghtye maieſtye. We beſeche the that thrꝛough our ſtedfaſtnes in the ſame faith, we may be alwayes defēded fro al aduerſite. which lyueſt and reygneſt one god. worlde without ende. So be it Anty. Verely we ought to reioyſe in the Croſſe of our lorde Jeſus Chꝛyſt. Verſe. All the earth worſchyppeth the lorde. ℟. And praiſeth his name with one accorde. Let vs pray.

O god which haſt aſcended thy moſt holy croſſe, and haſte gyuen lyght to the darke

ca nos: o beata trinitas. Verſus. Sit nomen domini benedictum. ℟. Ex hoc nūc et vsq; in ſeculum. Oꝛem

OMnipotēs ſempiterne deus, q̄ dediſti nobis famulis tuis in confeſſione vere fidei crerne trinitatis gloꝛiam agnoſcere et impotentia maieſtatis adoꝛare vnitatē: ēs, vt eius dem fidei firmitate ab oibus ſempꝛ muniamur aduerſis. Qui viuis et regnas deus. Per oia ſecula ſeculoꝝ Amen. antipho.

Nos autē gloꝛiari opoꝛtet in cruce domini noſtri ieſu rp̄i. Verſus. Omis terra adoꝛat te deus et pſallat tibi. ℟. pſalmū dicat nomini tuo.

Oꝛem.

DEus qui ſanctā crucē tuā aſcendiſti et mundi tenebꝛas illumi

nasti : tu corda et corpora nostra per virtutē sancte crucis illuminare visitare : et confortare dignare. Qui viuis et regnas deus. Per oia secula seculorum. Amē. ān Michael archangele, veni in adiutoriū populo dei : i conspectu angelorum et psalā tibi. Uersus. Adorabo ad templum sctū tuum. Et confitebor nomini tuo.

Oremus.

Deus qui miro ordine : angelor ministeria hominūq; dispensas : concede propitius, vt quibus tibi ministrantibus in celo semper assistitur, ab his in terra vita nostra muniatur. Per dominum nrm iesum christum. ān.

Inter natos mulierum non surrexit maior Johanne Baptista. versus. Fuit homo missus a deo, Respō. Cui

nesse of the worlde vouchsafe by the vertu of the holy Crosse to illumyne, visit, and confort bothe our hertes and bodyes. Whiche lyueste and reygneste god, worlde without ende. Añ. O archaungel, Myghel, cōme for to socour the people of god And I shall gyue the prayse, in the presence of aungels. Uerse. In thy holy temple I shall to the pray. Resp. And thy blysfed name confesse alwaye. Let vs.

O God which by a wonderfull order doest appoynte the seruyce bothe of men & aungelles, of thy excedynge mercy graunt vs: that by them which attend alway vpon thy seruyce in heuyn our lyfe may be defended here in earthe. By our lord Jesu Christe. Añ. Amongeste the sones of women, there hath not rysen a greater then Johñ Baptyst. ver. From god there was a man sent, The answere,

whose name was Johan be-
ament. Let vs pray.

O Lord defende vs alwaye
throughe the contynuall
socours of sait Johan Baptist
for the more frayle that we are
the more nede we haue to be re
leued with necessary prayers,
by Chryst our lorde. So be it

℣. Of saynt Peter and Paule
Ān. Peter the Apostle, & Paul
the doctour of the gentyls: they
(good lord) haue taught vs thy
lawe. Verse. In all the earth
theyr voyce dyd soũde. Answer
And in the coste of all ỹ worlde
rounde. Let vs praye.

O God whose ryght hande
dyd lyfte vp blyssed peter
the apostle, walkynge amonge
the waues of the water: for to
saue hym fro drownynge: & de
lyuered his felow apostle paul
(after thre dayes saylynge) fro
the depe of the se, heare vs mer
cyfully: & graunt that throughe

nomen erat Johannes. Oremꝰ.

Perpetuis nos domini sancti Johānis Babtiste tueri prĕsidiis: et quanto fragillores sumus tanto magis necessariis attolle suffragiis Per christum dominũ nr̃m. Amẽ.

℣ Sancti Petri et paule.

Ān. Petrus apostolus, et Paulus doctor gentiũ, ipsi nos docuerunt legem tuam domine versus. In oẽm terrã exiuit sonus eorũ. ℟. Et in fines orbis terre verba eorum. Oremꝰ

Deus cuiꝰ dextera beatum Petrum apostolũ ambulantem in fluctibus ne margeretur, erexit et corpostolũ eius Paulũ tertio naufragantem de profundo pelagi liberauit exaudi nos propitius & concede vt amboꝝ

meritis eternitatis gloziam consequamur. Qui viuis et regnas deus. Per oia secula seculoz̃ Amen. ān. Andzeas christi famulus, dignus deo apostolus: germanus petri, et in passione socius. Versus Dilexit Andzeam dominus. Respon. In adoꝛem suauitatis. Oꝛemus.

MAiestatem tuā domine supliciter eroꝛamus, vt sicut ecclesie tue beat⁹ Andzeas apostolus tuus extitit ꝓdicatoꝛ et rectoꝛ, ita apud te sit ꝓto nobis perpetuis intercessoꝛ Per xp̃m dominū nostrum. Amen. ān. Iste est Johannes q̄ supꝛa pectus dn̄i in cena recubuit: beatus apostol⁹ cui reuelata sunt secreta celestia. Versus. Valde honoꝛand⁹ est beatus Johēs euāgelista. Ꝛ. Qui supꝛa pectus dn̄i i cena recubuit, oꝛo

the merytes of them bothe, we may optayne the gloꝛy euerlastyng. Which liuest & reygnest, woꝛlde without ende. So be it. añ. Andzewe was the seruaũt of chꝛyst, godds woꝛthy apostle the bꝛother of Peter, and his fellowe in passyon. Vse. The loꝛde loued Andzewe his seruaunt. Ꝛe. With a sauoure swete and p'easaunt. Let vs pꝛay.

LOꝛd we humbly beseech thy maiestye, that lyke as blessed Andzewe thy apostle was true pꝛeacher, and pꝛelate of thy church so let hym be a cõtynuall peticyoner foꝛ vs vnto the by chꝛyst our loꝛd. So be it Añ. This is the same Johan/ whiche leaned vpon the bꝛeste of the loꝛde in his last souper. Greatly to be pꝛayed is Johñ the Euaungelyst. The answer Whiche leaned on the bꝛeest of Jesus Chꝛyst.

℣ Let vs pꝛay.

We beseche the lord of thy benygnite to glorify the churche, that it beynge illumyned with the teachinges of blyssed saynt Johñ, thy apostle and Euangelyst, maye attayne to the rewardes euerlastyng. By chryst our lorde. So be it. ñ. Saynt Laurẽce the Deacon dyd worke a good worke, for by vertue of the holy crosse he gaue syght to the blynde. ℟. He destributed and gaue to the poore. ℣. His ryghtuousnes remayneth for euermore, Let vs.

LOrde we beseche the to gyue vs grace for to quenche the flambes of our vyces euin as thou gauest power to blyssed saynt Laurence, to ouercome the burninge heate of his tourmentes. Anthem.

Stephan sawe the heuens opened, he bothe sawe and went in, blyssed is that mã, to whom the heuyns shall be opened. ℣.

Ecclesiã tuam qs domine benignus illustra: vt beati Johẽs apostoli tui et euangeliste illuminata doctrinis: ad dona gueniat sẽpiterna. Per Christum dominũ nostrum. Amen.

ãn. Leuita Laurentius bonum opus operatus est: qui per liguũ sãcte crucis cecos illuminauit. versꝰ Diuisit dedit pauperibus. ℣. Justitia eius manet in scꝫm scꝫi. Oremus

Da nobis quesumus deus vitiorꝫ nostrorum flammas extingue re, que beato Laurentio tribuisti torꝫmentorum suorum incendia superare Per christum dominum nostrum. Amen. ãn. Stephanus vidit celos apertos vidit et introiuit: beatus homo cui celi pate bunt.

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Gloria et honore coronasti eũ domine. ℟. Et constituisti eum super opera manuum tuarũ.

Da nobis quesumus domine imitari quod colimus vt discamus et inimicos diligere: qz eius cõmoratione celebramus: qui nouit etiam p persecutoribus suis exorare dominũ nostrum iesũ xp̃m filium tuum. Qui tecum viuit et regnat deus. p̃er oia scꝛ̃a seculoꝝ. Amẽ.

In. Beatus Nicolaus adhuc puerulus multo ieiunio macerabat corpus. versus. Ora pro nobis beate nicholae. ℟. Vt digni efficiamur promissiõibus christi. Oremus.

Deus qui beatum Nicolaum pium pontificẽ tuum in numeris decoraſti miraculis tribue nobis q̃s vt eius meritis

Thou hast hym crowned with glory & honour. ℟. And hast hym set aboue thy hand labour.

O Raunt good lorde, that we may perfytely honour hym, whome we worshipe, to thentẽt we may lerne to loue our enemies. For now we solẽpnise his cõmemoracyon, that could finde in his hert to pray for his persecutours vnto oure Lorde Jesu Chryst, which lyueth and reigneth with the, and the holy goost in vnite of godhed world without ende. So be it. Anty. Blyssed sait Nycholas, beyng yet a chylde, dyd subdue his body with moche fastyng. verse. Holy Nycolas for vs make petycyon. Thanswerr. That we be enabled to chrystes promyssi

O God, which hast glorysied blessed Nicholas thy holy bysshop with innumerable myracles, graũt we beseche the that by his merytz and prayer

we may be delyuered from the
yre of hell. By chryst our lorde
Mary Magdalen dyd enoynt
the feete of Jesu, and dyd wype
them wt the heeres of her head
the house was pfumed wt the
auour of ꝑ oyntment. Vse. Ma
y synnes were forgyué her. Re
Bycause her loue was entyre.
O Raũt vnto vs most mer
cyfull Father, that lyke
as blysſed Mary Magdaleyn
ptayned ꝑdon of her offences
hrough the loue that she beare
nto thy onely begotten sone,
boue all other thyngꝭ, euyn so
hrough thy mercye let her pur
hase for vs the blysse euerlast
nce. By Chryst our lorde. Añ
The virgyn sayut katheryne,
he gemme of Grecya, was the
oughter of, kynge Costus, in
he cyte of alexandria. verse.
oly Katheryne, for vs make
eticyon. Re. That we be ena
led to Chrystes promyssyon.

et ꝑcibus a gehe incendiis liberemur. Per christũ. ãn. Maria ergo vnxit pedes iesu, et extersit capillis capitis sui: ⁊ domus impleta est ex odore vnguenti. versꝰ. Dimissa sunt ei peccata multa. Re. Quoniam dilexit multum. Oremus

Largire nobis clementissime pater ꝙ sicut beata maria magdalena vnigenitũ tuum super oia diligẽdo suos obtinuit veniã peccaminũ, ita nobis apud tuam miam sempiternam impetret beatudinem. Per christũ dominum nostrum. Amen. ãn.

Virgo sancta Katherina grecie gemma vide alexandrina costi regis erat filia. versꝰ. Ora pro nobis btã katherina. Re. Ut digni efficiamur promissionibus xpi. oꝛe.

Omnipotēs sē
piterne de⁹ q̄
gloriose virginis:
et martiris tue ka
therine corpus in
montē sinai ab an
gelis deferri iussi-
sti: concede pro-
pitius, eius obtentu
nos ad arcem vir-
tutū prouehi, vbi
visionis tue clari-
tatē mereamur in
tueri. Per christū
dominum nostrū.
Amen.

ān. Erat autem
margareta annoꝝ
q̄indecim cū ab in
pio olibrio tradere
tur in carcerem. ꝺ
Specie tua et pul
chritudine tua.
Responso. Inten
de prospere procē-
de et regna. Dnm

Deus qui bea
tā virginē
margaretā ad ce-
los per martyrii
palmam venire fe
cisti, cōcede nobis
(quesumus) vt ei⁹
exempla sequētes
ad te pertingere
mereamur Per

Almyghty and eterne
god, whiche haste com
maunded the body of thy glo
ous virgyn & martyr Kather
to be caryed by thyn aungell
into the mount Synay, ſhe
ſuche fauour to vs that by h
meditacyon we maye be carie
vp into the mounte of vertue
where we maye deſerue to be
holde the clerenes of thy face.
By Chryſt our lorde. So be i
Añ. Saynt Margaret wa
but fyftene yeres olde whē ſh
was caſte into Pryſon, by th
cruell Olybryus. The bea
For thy beauty & colour ſhen
Thāſwere. Procede proſperou
ly and be a quene. Let vs pra
God that haſt cauſed th
bleſſed virgyn Marg
rete, to obtayne heuin thrōug
the crowne of martyrdō, gra
we beſeche the that by ỹ folo
ynge of her examples we ma
deſerue to approche to the. A

ſſ. The bodyes of holy ſaintꝫ
re buryed in peace, and theyꝛ
ames ſhalbe in perpetuall re
membraunce. verſe. Blyſſed be
hey that dwell with the lorde.
Thanſwere. They prayſe hym
lway with one accorde.

¶ Let vs pray.

ALmyghty god we beſe
che ꝯ vouchesaue, that
merytes of thy holy mother
nd perpetuall virgyn Mary,
nd the holy ſayntes (whoſe re
ques are cõceyued in the vni
erſal churche) may defend vs
o that by their prayers we may
uermore reioyſe in prayſynge
f the ꝯ tranquylite & peace.
By Chryſt our lorde. So be it.
All ye blyſſed ſayntes, & electe
ſeruauntes of god, haue vs in
remembraunce before god that
hrough helpe of your prayers
e may deſerue to be aſſocyate
ith you, verſe. Reioyſe in the
orde ye that are iuſtifyed. Reſ.

ãn. Corpora ſcorꝫ in pace ſepulta ſũt et viuent noĩa eorꝫ in eternũ. Merſus. Beati qui habitãt in domo tui domiꝫ

℣. In ſecula ſeculorum laudabunt te, Oremus.

PReſta q̃s oĩps deus, vt ſãcte dei genitricis ſẽpꝫ virginis marie et ſãctorꝫ tuorꝫ quorꝫ reliquet in vniuerſali continentur ecclẽſia nos ꝓtegant merita: quatenus eorꝫ ꝓcibus tranquilla pace in tua iugiter laudet letemur. Per chriſtum dominum noſtrum Amen. ãn.

Omnes ſancti et electi dei noſtri memoramini ante deum, vt vꝝis ꝓcibus adiuti mereamur vobis adiũgi. ver. ꝫ etamini in domino et exultate iuſti

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Et gl̃amini oēs recti corde. oco

OMniū sanctorum tuor ās domīe intercessione placatus, et venia nobis delictor nostror tribue et remedia sempiterna concede. Per Ehristum dominū nostrum. Amen:

ān. Da pacem domine in diebus nostris: quia non est alius qui pugnet pro nobis, nisi tu deus nr. Versus. Domine fiat pax in virtute tua. ℟. Et abundantia in turribus tuis. oco

DEus aquo sācta desideria recta consilia, et iusta sunt opera da seruis tuis illam: quam mundus dare non potest pace vt et corda nostra mandatis tuis dedita et hostiū sublata formidine tempora sint tua protectione trāquilla.

And al you that in herte be
tyfyed. Let vs pray.

WE beseche the good l
that thou beyng ple
with the prayers of al thy
sayntes, wylt bothe graun
pardon of our defautes, a
vs also perpetuall remedy
them. By Chryst our lorde
So be it. Amē. Lorde sende
peace in our dayes, for the
none other that fighteth fo
but onely thou lorde god.
Lorde sende peace thrōugh
vertue. ℟ And great aboūd
in euery countree. Let vs p

O God, from whome al h
ly desyres, all good co
celles, and all iuste workes
procede, giue vnto thy seruā
tes that same peace, which t
worlde can not gyue, that ou
hertes beynge obedient to t
cōmaūdementes, and the fe
of our enemies take away o
tyme may be peasable thrō

hy pzotecyon By Chzyst our
ozde. So be it. Bylle we
ge lozde. Thanke we god.

Per christum dominum nostrum. Amen, Bñdicam⁹ dño. Deo gratias.

Matyns of the Crosse,

¶ Ad matutinas de cruce.



HE that is the great pzofoũd sapiens. And deuyne trueth of the Father on hye. Whiche foz mankynde of his benuolence. Hymielf hath made both god and man ioyntly.

Patris sapientia veritas diuina.

Deus homo captus est hora matutina.

was solde and bought by the Jues traytozously. And about midnight perturbed and taken And of his disciples anone fozsaken. ℣. We wozship the chzyst with pzaise and benedicction. ℟ foz thou redemest the wozlde, to all affliccyon. Let vs pzay.

Anotis discipulis cito derelictus.

Judeis venditus traditus afflictus

Versus. Adoramꝰ te christe et benedicimꝰ tibi. ℟. Quia p sanctã crucẽ tuã redemisti mundũ. Oremus.

LOzde Jesu Chzyst sone of the lyuynge god, set thyn holy passyõ crosse & death betwene thy iudgement & oure soules, bothe nowe, and at the houre of death. And mozeouer

Omine Jesu christe, fili dei vivi pone passionem crucem et mortem tuã inter iudicium tuũ & animas nostras nũc et in hora mortis nostre et semper dignetis,

niam et gram de
functis veniam et
requiē, ecclesie tue
sancte: pacem et cō
cordiam et nobis
peccatoribus, vitā
et gliam sempiter
nā. Qui viuis et
regnas cum patre
in vnitate spiritus
sancte deus. Per
oia secula seculoꝝ
Amen.

Glorioſa paſſio
domini noſtri ieſu
xpi, eruat nos a do
lore triſti, et perdu
cat nos ad gaudia
paradiſi. Amen.

Mestis cor vir
ginem, threna
totum triuit.

Quando cuumki=
lum noctecaptum
scivit.

Durum ad pretо
rium manc cū au=
diuit.

Frequens dās ſul
pitia ſepe ſingul=
tiuit. Mestus.

Te laudamus et
rogamus mater ie
ſuchriſti.

℣. Ut intendas ꝛ
defendas nos amoꝝ

vouchsafe to graunt to the
uyng mercy & grace to the
pardō & reſt: to thy holi chu
peace & concorde: & to vs p
ſynners lyke & ioye euerla
Whiche lyueſt & reygneſt
with the father, & the holy
worlde without ende. So
The glorious paſſyon of
lorde Jeſu chriſt deliuer vs
ſorowfull hevynes: & bryng
to the ioyes of paradyſe. S

The lamentacyō of
ther mary. Her virg
hert, a ſonder al to brake.
tydynges came to her ſodey
How that her ſon at midny
ſhulde be take. But at the
uyng, her wo can maze aw
When ſhe herde hym brou
to the iudgemente hal.
made her oft to ſygh & ſob
Verſe. We do prayſe the
pray the, mother of god mo
merciful. ℟. That thou int
vs to defende, from death

is mooſt ſozowful. Let vs pray

HOly lozde Jeſu, ſone of the mooſt ſwete virgyn Mary whiche ſuffered deathe foz vs vpon a Croſſe: ſhewe to vs thy mercy: and graũt to vs and to al that deuoutly haue in remẽbzaũce the cõpaſſion of thy mooſt holy mother, foz her ſake proſperous lyfe in this preſent worlde: and thzough thy grace eternal glozye in the worlde to cõme. Wo herin thou doeſte liue & reygne one god with the holy gooſt, worlde wout ende ſo be it

The dolozous compaſſyon of goddes mooſte ſwete Mother zynge vs vnto the blyſſe of al vyghty god the father. So be



The Houres.

O God bend thy ſelf ito my help. Lozd haſte the to help me. Glozy be to As it was i. &c.

te triſte. Oremus.

DOmine ſãcte Jeſu xpe cis ãginis marie, qui pro nobis mor tem in cruce tolle raſti: fac nobiſcũ miſtis tuã. Et da nobis et cũctis cõ paſſionem tue ſan ctiſſime matris de uote recolentibus eius amore vitam in plenti gratioſã et tue pietate glã in futuro ſempi ternam. Jn qui viuis et regnas in vnitati ſpiritus ſcti deus. Per oĩa ſcła ſeclo. Amen.

Dhenoſa compaſſio dulciſſime matris, pręueat nos de paterna cle mẽtia deprecor.

Ad horas.

DEus in adiu toziam intende Domine uandũ

Glo Sicut

Alleluya, Hymnꝰ,

Veni creator spiritus, mentes tuorum visita imple superna gratia: que tu creasti pectora.

Memento salutis auctor quod nostri quŏdam corporis: ex illibata virgine nascendo formam sumpseris.

Maria plena gratia, mater misericordie: tu nos ab hoste protege, et in hora mortis suscipe,

Gloria tibi domine, qui natus es de virgine: cum patri et sancto spiritu, in sempiterna secula Amen.

℟. O admirabile

Psalmus.

Deus in nomine tuo salum me fac: et in virtute tua iudica me

Deus exaudi oronē meā: auribus p

cipe ẅba oris mei,

Prayse ye the lord. The hymn

O Come holy goost, o creator eternall, In our my des to make visitacion, and fyll thou with grace superna Our hertes that be of thy cre cyon. Remembre lorde, aucto of saluacyon. That somtyme a virgyn pure without help mannes operaciō. Thou toke vpon the our frayle nature.

O virgyn Mary moost grac ous, O mother of mercy incom parable, Fro our enemy defen thou vs. And in the houre death be fauourable. O lory the lord of mightes most, Th of a virgyn chast was borne. Glory to the father & the ho goost, To them be prayseyn for euermore. Amē! O wonder full exchaunge. The Psalm

O God for thy names sak saue me: & Judge me thy power. O god here prayer, giue eare to the word

of my mouth. For straungers haue ryſen agaynſt me, and ty-rauntes hauyng no reſpect vn to god, haue ſought my lyfe, But lo, god helpeth me: & the lorde is protectour of my ſoule Turne the euyls vpō my ene myes: and for thy truthes ſake deſtroy them. Willyngly ſhal I ſacryfyce vnto the, and ſhall acknowledge thy name (o lord for it is good. For thou waſt de-lyuered me out of all trouble & myne eye hath loked ouer myn enemyes. Glory. &c. Pſalme.

O Prayſe ye the lord al gen tyles: prayſe ye hym all nacyous. For his mercy hath ben multyplyed vpon vs: and the trurth of the lord endureth for euer. Glory be. Pſalme.

Acknowledge the lorde for he is good, for his mercy is euerlaſtynge. Let Iſrael ſay now that he is good for his mercy is euerlaſtynge.

Qm alieni nituſ reſerunt aduerſum et me foztis quiſie runt aiam meam et nō pzopoſuerūt deum ante conſpe ctum ſuum.

Ecce eni deꝰ adiu uat me, et dñs ſuſ ceptoz eſt ale mee.

Auerte mala ĩ imicis meis, & i ve ritate tua diſper de illos.

Voluntarie ſacri ficabo tibi: et con fitebor nomĩe tuo dñe qm bonum eſt.

Qm ex omni tri bulatione eripuiſti me: et ſuper inimi cos meos deſpexit oculos meos.

Gloria patri.

Laudate dñm oēs gētes lau date cū oēs populi

Qm confirmata eſt ſuper nos mi eius, et veritas do mini mānet in

Gloria pāt. &c.

Confitemini dño qm bonꝰ qm in ſeculum mi ſericordia eius.

Dicāt nūc iſrael qm bonus a ſeculum mi

Dicat nunc do-
mus Aaron: qm in
seculum mia eius.
Dicat nūc oēs q
timēt dñm. qm in
seculum mia eius.
De tribulatione
inuocaui dñm, et
exaudiuit me in la-
titudine dominus.
Dominus michi
adiutor: non time-
bo quid faciat mi-
chi homo.
Dominus michi
adiutor: et ego de-
spiciam inimicos
meos.
Bonum est confi-
dere i domino: quā
cōfidere i homine.
Bonum est sperare
re in domino: quā
sperare i pncipib⁹.
Omnes gētes cir-
cuierunt me: et in
noie domine quia
vltus sum in eos
Circūdantes cir-
cūdederunt me, et
in nomine dñi q
vltus sum in eos.
Circūdederūt me
sicut apes, et exar-
serunt me: sicut ig-
nis in spinis: et in
nomine domine q
vltus sum in eos.

Nette the house of Aaron say
nowe that he is good: for his
mercy is euerlastynge. Let al
that feare the lorde say: that his
mercy is euerlastynge. In my
trouble haue I called vpon the
lorde, and the lorde hath herde
me at large. The lorde is my
helper I feare not what soeuer
man may do to me. The lorde
is my helper, and I shal dispise
myne enemyes. Better it is to
truste in the lorde, then to trust
in men. Better it is to trust in
the lorde, then to trust in prices
All nacyons haue compassed
me, and yet in the lordes name
haue I ben auenged vpon the
They lyenge in awayte haue
closed me in, & yet in the lordes
name haue I ben auenged vpō
them. They haue swarmed a-
bout me lyke bees: & they haue
burnte me as fyre among thor-
nes and yet in the lordes name
haue I ben auenged vpō them

By vyolence haue I ben ouer turned, that I fell, and the lord toke me vp. My strengthe and prayse is the lord: & he is made a sauyour vnto me. The noyse of myrth & helth is in the tabernacles of the iuste. The ryght hand of the lord hath wrought vertu: ȳ lordꝭ ryght hand hath exalted me: the lordꝭ righthãde hath wrought vertue. Let me not dye but lyue, & I shal shewe the workes of the lorde. With chastesyng the lord hath chastysed me, and hath not put me to death. Open vnto me the gatꝭ of iustyce, and entrynge therin I shal make knowledge to the lorde, this is the lordes gate ȳ ryghtuous shall enter therin I wyll confesse the o lorde bycause thou haste herde me, and thou arte become my sauyoure The stone which the builders reiected: the same was set at the head of the corner.

Impulsus euertebar vt caderem: et dñs suscepit me.

Fortitudo mea et laus mea dominus et factus est michi in salutem.

Vox exultationis et salutis in tabernaculis iustoꝝ.

Dextera domini fecit virtutem, dextera domini exaltauit me, dextera domini fecit virtute.

Non moriar: sed viuam, et narrabo opera domini.

Castigans castigauit me dominus et mortj non tradidit me.

Aperite michi portas iustitie, et ingressus in eas confiteboꝝ domie, hec portꝛa domini, iusti introibunt in eam.

Confiteboꝝ tibi domine qm exaudisti me: et factus es michi in salutem.

Lapidē quē reprobauerunt edificantes: hic factus est in caput anguli.

A dño factum est istud: et est mirabilis in oculis nr̄is.
Hec est dies quam fecit dñs exultem⁹ et letemur in ea.
O dñe saluum me fac: o dñe bene prosperari: benedictus qui venit in nomine domini.
Benedixim⁹ vobis de domo dñi, deus dominus: et illuxit nobis.

Cōstituite in die solēnē in condēsis vsq; ad cornu altaris.
Deus meus es tu et confitebor tibi/ deus meus es tu: et exaltabo te.
Cōfitebor tibi domine qm̄ exaudisti me: et factus es mihi in salutem.
Confitemini dño qm̄ bon⁹: qm̄ in seculū mīa eius.
Gloria patri. An.
O admirabile commertiū creator gn̄is humani aiatū corp⁹ sumēs de virgine nasci dignatus est et procedēs homo sine semine

This is done by the lorde: & it is.meruaylous in our eyes.
This is ỳ day which the lord made let vs be mery & reioyse therin O lord saue thou me, O lord prelerue me well: blissed is he ỳ cōmeth in the lordes name We giue prayse to you that ar of the lordes house: god is the lorde, and he hath gyuen lyght to vs. Apoynte ye a solempne holy daye in the thycke places: euyn to the corner of the aulter Thou arte my god, and I shal confesse the: thou art my god & I shall exalt the. I shall make knowledge vnto the o lord, for thou hast herde me: and art becōme my sauyour. Acknowledge ye the lord, for he is good for his mercy is euerlastynge. Glory be. Añ. O wonderfull exchaung the creatour of man kynde takyng on hym a liuing body, hat he vouched safe to be borne of a virgyn, & he beyng

made mā, without sede of man hath cōmitted vnto vs his god heed. The Chapyter. In all thynges haue sought reste, & shal dwel in ỹ herytage of the lozd: then ỹ creatoz of al thyngs sayd & cōmaūded me, & he that hath created me, hath rested in my tabernacle Thanke we god Re. Hayle mary ful of grace the lozde is with ỹ, Hayle mary. &c. Ỹ. Blysled be thou amonge wo mē: & blisled be the fruyt of thy woinbe. The lozde is with the Glozye be to the father, to the sone, and the holy goost. Hayle mary ful of grace. &c. Ỹse. Holy mother of god & ỹgyn ypetual Re. Pzay foz vs to the lozd celes tyal. Lozd god here my pzayer & gyue hearing to my clamour Graunt we beseche. &c.

The fyzst our of the Crosse

The fyzst houre i the moz nynge earlye. To theyz Judge called Pylate, the Jues

largitus est nobis suā deitatē. Capi. In omnib⁹ re quiē quiēui, et in hereditate do mini morabor: tūc pzecepit et dixit mi hi creatoz oīm: et q̄ creauit me et requi uit in tabernaculo meo. Deo grās. Re. Aue maria grā plena dñs tecum. Aue maria gratia plena dñs tecum. versus. Benedicta tu in mulieribus et bñdictus fructus ventris tui. Dñs tecū. Gloria pri et filio & spiritui scto Aue maria gratia plena dñs tecum. Sancta dei genitrix virgo semper maria. versus. Intercede p nobis ad dñm deum nostrum. Domine exaudi oratiōnē meam. Et clamoz meus ad te veniat.

Concede nos .&c. Ad ꝑmā de cruce.

Hora prima Jhesus est Jesus ad Pilatum.

Falsis testimoniis multum accusatū

In collo percutiūt manibus ligatum.

Vultum dei conspuunt lumen celi gratum.

versus. Adoramus te christe et benedicimus tibi. Re.

Quia per sanctam crucem tuam redemisti mundū. Oro Ihesu iesu christe.

Glorioſa passio.

Thora prima de cōpassione marie.

Hora ꝑma dominā videns flagellatum.

Suum vnigenitū turpiter tractatū.

Colaphis et alapis sputo deformatum

Manus torquens grauiter ruit in florem.

Jesus with his handes boūde they cary. Where many a false wytnesse dyd hym accuse
In the necke they hym smote, his body they bruse. They spyt and defyle there his godly face The lyght of heuyn, replete w al grace. Vse. We worshyp the chryst with prayse & benediccio Re. For thou redemest the world fro all affliccyon. Let vs pray. Lorde. Jesu chryst & so forthe.

The glorious passyon. &c

¶ The fyrst houre of the compassyon of our lady.

When our lady in the mornynge behelde. Her only son scourged and in foule aray Bobbed, knockte, and his face w spit defiled. God wote in her hert she was ful sore dysmayde but yet alas it maketh my hert afrayde. To thynke howe she fel in greuous weppynge. And how doulfuly her handes she can wrynge. The vers

We do prayse the & do praye y
mother of god mooste mercyfull
℟. That thou intend vs to de
fend fro death that is moste so
owfull. Let vs pray. Holye
orde Jesu. The doloꝛous. ꝛc.

¶ The thyꝛde houre.



O God bend thy selfe i to my helpe.
Lorde haste the to helpe me.
Glorye be. As it was. Prayse ye
ympne. Cõme holy spiryte.
li. When thou wast. Psalme.

I Cryed to the lorde when I was in trouble and he
erde me. O lorde delyuer my
oule from lyenge lyppes: and
a deceytfull tongue. What
may be gyuen the, oꝛ what may
e layde agaynst the & to a de=
eytfull tongue. The sharpe
rrowes of the myghtye: with
ote sparkelynge cooles.

uersus. Te laudamus et rogamus mater iesu christi.
℟. Ut in tendas et defendas nos amoꝛ te tristi. Oremus.
Domine sctē iesu Trenosa cõpassio.

Ad tertiam.

Deus in adiutoꝛiū meū intende.

Domine ad adiuuandū me festina.

Gloꝛia patri. ꝛc. Sicut erat. Hyᵐ.

Veni creatoꝛ. ꝛc. ān. Quando natus

Ad dñm cum tribularer clamaui et exaudiuit me.
Dñe libera aiam meā a libiis iniq̄s et a lingua dolosa.
Quid detur tibi, aut quid apponat tibi ad linguam dolosam.
Sagitte potentis acute: cū carbonibus desolatoꝛiis.

Heu mihi q̄ inco
lat⁹ me⁹ plōgatus
ẽ habitaui cum ha-
bitātib⁹ cedar multum in cola fuit a-
nima mea.
Cū his q̄ odcrunt
pacẽ erā pacificus
cū loq̄bar illis im-
pugnabāt me gra-
tis. Gl'ia pr̄i. pſa.
Leuaui oculos
meos in mon-
tes, vnde veniet
auxilium mihi.
Auxiliū meum a
dño qui fecit celum
et r̄ terram.
Non det in cōmo-
tionē pedē tuū ne-
q̄ dormitet qui cu-
ſtodit te.
Ecce non dormi-
tabit, neq̄ dormiet
q̄ cuſtodit iſrael.
Dñs cuſtodit te,
dñs p̄tectio tua ſu
p manū dexteram
tuā. Per diem ſol
nō vret, te neq̄ lu-
na p noctem. Dñs
cuſtodit te ab om-
ni malo: cuſtodiat
aiam tuā dñs.
Dñs cuſtodit in-
troitū tuū et exit⁹
tuū, ex hoc nūc et
vſq̄ in ſeculum.
Gloria patri. pſa.

Wo is me, for my reſting place
is plonged: I haue dwelt wt ỹ
inhabytātes of cedar, my ſoule
was longe in eryle. I was pia
ſable wt them that hated peace
when I ſpake to them, they aſ-
ſauted me cauſeles Glory. pſal

I Lyfted vp myn eyes into
the hyllꝫ: fro wheus helpe
ſhal come vnto me. My helpe
cōmeth fro the lord: that made
heuyn and earth. He ſhall not
ſuffre thy foote to ſlyp: neyther
ſhall he that kepeth the, fall a
ſlomber. Lo, he ſhall neyther
fall a ſlepe nor ſlomber: whiche
kepeth Iſrael. The lorde ke-
peth the, the lord is thy defence
moze then thy ryght hande.
The ſonne ſhall not burne the
by day, nor the mone by nyght
The lorde kepepeth the fro al
the lorde kepeth euyn thy ſoule
The lorde kepeth thy goynge
in & goynge out: fro this tyme
forth & euermoze. Glory. pſal.

I Reioyſed in thoſe thyngꝫ
that were ſayde vnto me
e ſhal go into the lozdꝫ houſe
Our fete were ſtādyng in thy
ates:o Jeruſalem. Ieruſalē
hiche is buylded lyke a Cyte
hoſe yticipacyō is.Win it ſelf
Foꝛ thyder aſcēded the trybes
ueu ỹ trybes of the lozde: the
ſtymony of Iſrael to acknow
dge the lozdꝫ name Foꝛ ther
t the ſitters in iudgemēt euen
e ſeate of the houſe of Dauid
Qꝛay ye foꝛ the peace of Jeru
lē:ꝛ they ſhal haue plēty that
ue the. Uette peace be made
oꝛow thy vertu:ꝛ plēteuſnes
thꝫ houſes Foꝛ my bꝛothers
kinredꝫ ſake: I pꝛayed peace
ꝛ the. Foꝛ the houſe of oure
oꝛde God: I beſought good
ynges foꝛ the. Glozy be. Aſ
hen thou waſte bozne of the
ergī mary, by an vnſpeakable
eane. then were the ſcripture
lfylled, foꝛ thou dyd dyſcend

Letatus ſū in
his que dicta
ſūt mihi i domum
dñi ibimus.
Stantes erant pe
des nr̄i in atriis tu
is ieruſalem.
Hieruſalem qui
edificat vt ciuitas
cui⁹ yticipatio ei⁹
in idipſum.
Illuc enim aſcen
derūt tribus trib⁹
dñi teſtimonium if
rael ad cōfitendū
noīe dñi. Quia il-
luc ſederūt ſedes i
iudicio : ſedes ſup
domū dauid. Ro-
gate q̄ ad pacē ſūt
hieruſalē, et abū-
dācia diligētib⁹ te
Fiat pax in virtu
te tua et abundan
tia in turribus tuis
Qꝛopter fratres
meos et pꝛoximos
meos loq̄bar pacē
de te.
Qꝛopter domum
dñi dei nr̄i : q̄ſiui
bona tibi. Glozia

ān. Quādo natus
es in eccleſiaſtice ex
ūgine maria, tunc
implete ſunt ſcrip

F. 6

cute: sicut pluuia
in vell⁹ discendisti
vt saluum faceres
genus humanum:
te laudamus deus
noster. Capitulū.

AB initio et an
te secula crea
ta sum, et vsq; ad
futurū seculū non
desinam: et in habi
tatione sancta co=
ram ipso ministraui. Deo gratias.

℟. Sancta dei ge=
nitrix virgo semp
maria. Sancta dei
genitrix virgo sēp
per maria. Versus
Intercede ꝓ nobis
ad dñm deū nēm,
Virgo semper ma=
ria. Gloria patri et
filio ⁊ spiritui sctō
Sancta dei geni=
trix virgo semper
maria. versus.
Post partum virgo
inviolata permā=
sisti. ℟. Dei geni=
trix intercede ꝓ
nobis. Domine e=
audi orationē mā=
am. Et clamor meus ad te veniat.

Concede nos. etc

euyn lykewise as the rayne d
into the flees of Gedeon, for th
saluacyon of mankynde. W
prayse the lorde god. Chapte

HRome the begynnynge
and before the worlde
was I created, and shal neu
fayle vnto the world that is t
come, and I haue minystred b
fore hym, in an holy habytacy
Thankes be to god. Thāswe
Holy mother of god and virg
perpetual. Holy mother of go
& virgyn perpetual. versycle.
Pray for vs vnto the lord ce
styall. O virgyn perpetual.
Glorye be to the father, to th
sonne, and the holy goost. Hol
mother of god, and virgyn p
petual. ver. After thy byrth v
gyn thou dydest remayne. Re
Praye to thy sonne to saue v
from payne. Lord god here m
prayour. And gyue heryng v
to my clamour. Let vs praye
Graunte we beseche the, A

The thyrd houre of the Crosse

About thre houres after the sonne gan spryng. the Jewes cry, Jesus to crucifye. And in scorne they hym clothed with purple clothynge and i stede of a crowne on his head they tye. A crown of thorn that prycked cruelly. And lede hym forth to the place wher he dyed. with a great huge crosse on his shulders lyed. Uerse. We worshyp the chryst. Forde Jesu chryst son. &c.

¶ The thyrde houre of the compassyon of our Lady.

When ỹ virgin of virgins behelde her sone. Aboute thre houres after the daye can spryng. With a sharpe crowne of thorn on his heed done. And a great Crosse on his shulders bearyng. To the place of deth the Jues him leadnynge, Alas for woo, downe in the strete she fel. With so sad a herte, as euer

Ad tertiã de crucē.

Crucifige clamitant horis tertiarum.

Illusis induit veste purpurarum.

Caput eius pūgit corona spinarum

Crucem portat humeris ad loca penarum.

vers. Adoramꝰ. &c. ℟. Quia p̄ sanctã crucē tuã redemisti mundum.

Gloriosa passio.

Ad tertiã de p̄cessione beate marie.

Uidens virgo virginū horas tertiarum.

Caput punctum filii corona spinarū

Crucē ferens scapulis ad loca penarum.

Heu dolore sternitur luto platearū.

ver. Te laudamus.
℟. Ut intẽdas .ꝛc.
Dñe ſcte ieſu.ꝛc.

Ad ſextam.

DEus in adiu
toꝛium meũ
intende.
Domine ad adiu-
uandũ me feſtina.

Gloꝛia patri.ꝛc.
Sicut erat in.ꝛc.

Alleluya. hymnus.
Veni creatoꝛ.ꝛc.
℟n. Rubũ quẽ. ꝑs.

ADte leuaui oꝛ
culos meos q̃
habitas in celis.
Ecce ſicut oculi
ſeruoꝝ: in manib⁹
dñoꝝ ſuoꝝum.

Sicut oculi ancil-
le in manibus dñe
ſue: ita oculi nr̃i
ad dñm deum nr̃m
donec miſereatur
noſtri.
Miſerere nr̃i dñe
miſerere noſtri: q̃
multum repleti ſu-
mus deſpectione-

Quia multum re-
pleta eſt aia nr̃a: op
ꝓbꝝiũ abũdãtib⁹: ⁊
deſpectio ſuperbis

tongue toude tel. ℣. Wo ꝓ
Holy lozde Jeſu Chꝛyſt. ꝛc.
The ſyxte houre of our Lad



O God bend t
ſelfe in to
helpe. Lozde ha
the to helpe we.
Glozye be to the f
As it was in the
Pꝛayſe ye the lozde. Hympn
Cõme holy. ℟n. The buſ. p
UNto the haue I lyft
myn eyes(o god whi
inhabyteſt the heuyns. Eu
lyke as the eyes of ſeruaunt
wayte at the handes of the
mayſters. As the eyes of
handmayden are vpõ her ma
ſtres euyn: ſo are our eyes vp
our Lozde god, vntyll he hau
mercy on vs. Haue mercy o
vs, o lozde haue mercy on v
foꝛ we are fulfylled with mo
contempte. Foꝛ our ſoule
fylled very moche: beynge ſc
ned of the ryche, and delpyſ

the proude. Glorye be. Psalme

Except the lord had ben among vs (let Israel now speake) except the lord had ben amonge vs. When men rose agaynste vs, peraduentur they myghte haue swalowed vs vp quycke. When theyr fury was great agaynst vs: peraduẽtur water myght haue souped vs vp. Ourſoule hath paſſed ouer a ryuer: our ſoule peraduentur might haue paſſed ouer a water intollerable. Blyſſed be the lord which hath not ſuffered vs to be caught w̃ theyr teth. Our ſoule hath ben delyuered: euyn as a ſparow fro ẙ foulers snare. The snares wozn out: & we ar deliuered. Our helpe cõſyſteth in the name of the lord: whiche made heuyn & earth. Glory. ps

They that truſte in the lorde, as a moũtayne of Syon, he ſhal neuer be moued whiche inhabyteth Jeruſalem

Gloria. pri. ꝛc. ps.

Niſi quia dñs erat in nobis dicat nunc iſrael. niſi quia dñs erat in nobis.

Cum exurgerent homines i nos, forte viuos deglutiſſent nos.

Cum iraſceretur furor eorũ in nos forſitan aqua abſorbuiſſet nos.

Torrentẽ per trã ſiuit aia nr̃a forſitan ptranſiſſit aia noſtra: aquã intolerabilẽ. Bñdict' dñs qui non dedit nos: in captione: dentibus eorum.

Anima nr̃a ſicut paſſer erepta eſt de laqueo venantiũ. Laqueus cõtrit' eſt: et nos liberati ſumus.

Adiutoriũ nr̃m in nomine dñi qui fecit celum et terrã.

Qui confidunt in dño ſicut mons Sion: non cõmouebitur in ternũ, qui habitat in Hieruſalem. Montes in circuitu

tu eius, et dñs in circuitu populi sui ex hoc nunc et vsq; in seculum.

Quia non derelinquet dñs virgam peccatorē super sortē iustorū: vt non extendant iusti ad iniquitatē manꝰ suas Bene fac dñe: bonis et rectis corde.

Declinantes autem in obligationes adducet dñs cū operantibus iniquitatē: pax super israel.

Gloria patri. &c. ān. Rubū quē viderat moyses in cō bustium, conseruatū, agnouimꝰ tuā laudabilē virginitatē: dei genitrix intercede pro nobis.

Capitulum.

ET sic in Sion firmata sum et in ciuitate sancti ficata similiter requieui: et in hierusalē potestas mea.

Deo gratias. R. Post partum virgo inuiolata permansisti. Post partū virgo inuiolata permansisti. versus.

Mountaynes are in the ceruyt of it: & the lord is in the ceruit of his peple fro this time forth & euermore For the lorde shal not leaue the rod of sinners o the lotte of the iust: lest the iust shulde extend theyr hādes to s Do wel (o lorde) to the good & vpryght i hert But those that swarue, the lorde shal bryng to to bonds with them that worke wickednesse, pece be vpō Israel Glory be. Añ. The bushe that Moyses saw preserued fro bur nynge (when it was on a light fyer dyd signify to vs thy most cōmendable virginyte: the mo ther of god pray for vs Chapi

AND so in Syon was I setled & in the sanctified cite also I rested: & in Jerusalē was my power. Thāke we god R. After thy birth virgin thou dyd remayn. After thy byrth. & ver Pray to thy son to sane vs fro payne. Virgyn thou dydest

remayn. Glory be to the father
to the sone, and the holy goost.
after thy byrth, Virgyn thou
dydest remayne. Dle. Thou art
made beautyful & amorous. Ye
Dmother of god most glorygus
Lorde god heare my prayer: &
gyue hearynge to my clamour
Graunte we beseche the. &c.

Dei genetrix intercede pro nobis. Inuiolata permansisti. Gloria patri et filio et spiritui sancto. Post partum virgo inuiolata permansisti. Dl. Speciosa facta es & suauis. Ye. In deliciis tuis sancta dei genitrix. Dñe exaudi. Et clamor. &. Concede nos. et.

The syxte houre of the Crosse

THe syxte houre sprynge yng, before the mydday Jesus hande and foote, to the Crosse they nayled. With the shamefullest deathe / that they cõtrynue may. And in dispite be twene two theues hym hanged when that they thoughte for payne that he thyrsted. Ye is thyrst for to quenche, they prosered hym gall. This lambe so alluded, bought our synnes all per. We do worshyp the chryst. Lorde Jesu chryst & so forth. The glorygus passyon. &c.

Ad tertiã de cruce.

HOra sexta iesus est crucifixus.

Et cum latronibus pendens deputatus.

Pre tormentis sitiens fellis saturatus.

Agnus crimen diluit sic iudificatus

℣. Adoramus [illegible].
℟. [illegible].
Dñe [illegible].
Gloriosa [illegible]

Ad sextam de compassione beate Marie.

Hora sexta respicit mater suum natum.

Oblitũ vulneribꝰ in cruce leuatum.

Inter fures pollutu fellecꝫ potatum.

Illa secum centies reddit eiulatum.

Te laudamus .&c.
Domine sctẽ ielu
Trenosa com.&c.

Ad nonam de beate Maria.

Deus in adiutoꝛium meũ intende.
Domine ad adiuuandũ me festina.
Gloꝛia patri et filio et spiritui sctõ
Sicut erat inpꝛincipio et nunc et sẽper et in secula seculoꝝ Amen.
Alleluya. Hympnꝰ.
Veni creatoꝛ.&c.
Germinauit.

☞ The sixte houre of the compassyon of our lady.

THis piteous mother be
fore the none tyde
Her sone eleuate on the Crosse
myght se. His body torne and
wrapped with woundes wyde
Hangynge bytwene theues, as
shameful as coulde be
His thyrste to slake, bytter gall
tasted he. At her owne hert, hir
payne she felte so sore
She wayled & cryed a. C. syth
therfore. verse. We prayse.
Holy lorde Jesu, sone of the
The dolorous compassyon of

¶ The ninth hour of our lady



O God bende thy
selfe into my
helpe. Lorde haste
the to helpe me.
Glorye be to the fa
As it was in the b
Prayse ye ỹ lord. The hympn
Come holy spiryte. Anty
The roote of Jesse. Psalm

When the lorde turned the captiuite of sion, we were made gladde. Then was oure mouth fulfylled with myrth: & our tongue with ioyfulnesse.
Thē shal they say among the gentylles the lorde hath done greatly for thē. The lord hath done gretly for vs: we ar made ioyful. Lorde cōuerte our captiuyte: as a ryuer in the south.
They that sowe with teares: shal reape with gladnes.
They goinge forth went and wepte castynge theyr seedes.
But cōming agayne they shal come with ioye bearynge theyr handes ful of corne. Glory be.

Onles the lord haue buyl ded the house: they haue laboured in vayn which buyld it. Onles the lorde haue kept the cite: he hath watched i vayne that kepeth it. It is in vayne for you to ryse before lyght, aryse after your syttyng

In cōuertendo dñs captiuitatē siō: facti sumus sicut cōsolati Tunc repletū est gaudio os nostrū et lingua nostra exultatione.
Tunc dicent inter gentes, magnificauit dñs facere cum eis. Magnificauit dominus facere nobiscum: facti sumꝰ lętātes.
Conuertere dñe captiuitatē nostrā sicut torrēs i austro Qui seminant in lacrimis in exultatione metent.
Euntes ibant et flebant: mittentes semina sua.
Veniētes autem venient cum exultatione portantes manipulos suos.

Nisi dñs edificauerit domū in vanū laborauerūt q̄ edificant eam Nisi dñs custodierit ciuitatem, frustra vigilat q̄ custodit eam. Vanum est vobis ante lucē surgere: surgite postquā sederitis

qui manducas panem doloris. Cū dederit dilecto suo somnum, ecce hereditas domini filii merces fructus ventris.

Sicut sagitte in manu potentis, ita filii excussorum.

Beatus vir q̄ impleuit desiderium suum ex ipis, non cōfundetur cū loquetur inimicis suis in porta.

Gloria patri. psal

BEati oēs qui timent dñm q̄ ābulāt in viis ei⁹.

Labores manuū tuaꝝ q̄a manducabis, beatus es et bene tibi erit.

Uxor tua sicut vitis abundans: in lateribus domus tue

Filii tui sicut novelle olivaꝝ in circuitu mense tue.

Ecce sic bñdicet homo: qui timet dominum.

Benedicat tibi dominus ex Sion, et videas bona Hierusalem, oibus die

ye that eate the breede of sorow

When he hath gyuen slepe to his welbeloued, lo the heritage of the lord̄ chyldre: the reward is the fruyte of the wombe. As arrow̄ in ỹ hande of the myghtye: so are the chyldren of symters. Blysled is the mā, which fulfylled his desyre of them he shall not be confoūded whē he shal speke to his enemyes i the gate. Glory be to the. Psalme.

BLysled are all that feare the lorde: whiche walke in his wayes. For thou shalt eate the labours of thy handes thou shalte be blysled, and well shalt thou be. Thy wyfe shall be as a plenteous vyne in the sydes of thy house. Thy sones lyke the plantes of olyue trees al aboute thy table. Lo, thus shal a man be blysled, whiche feareth the lorde. The lorde of Syon blysse the, & thou shalt se the goodes of Jerusalē, all the

dayes of thy lyfe. And thou
halte se the chyldzē: of thy chyl
dzen: and peace vpon Israel.
Glozy be to the father. &c. As
The roote of Jesse hath bozne
budde: a star is rysen out of the
house of Jacob: a virgyn hath
bozne the saupour of the wozld
we prayse the lozd god. Chap
And I haue planted my
rote in an honozable na
tyon. Whose inheritaūce is in
the partes of my god: & among
the cōpany of sayntes is my ta
rrenge. Thankes be to god.
℟. Thou arte made beautyful
and amozous. Thou art made
beautyful and amozous. verse
Graunt me blysled Lady to a-
uaunce the with glozy. Answer
Against thy enemyes, gyue me
the victozy. Lozde god heare
my prayer. And gyue hearyng
vnto my clamour. Let vs pray
Graunt we beseche the. &c.
℣ Thankes be to god.

bus vite tue.
Et videas filios
filiorum tuorum
pacem super israel
Gloria patri. ān.

Germinauit radix
Jesse orta est stel-
la ex Jacob: virgo
peperit saluatorem
te laudamus deus
noster. Capitulū.

Et radicaui in
populo hono
rificato et in par-
tes dei mei hereditas illius et in plenitudine sanctorū detentio mea, deo gratias. Respōso.

Speciosa facta es
& suauis, speciosa
facta es et suauis.
versus. In deliciis
tuis sancta dei ge-
nitrix. Et suauis.
Gloria patri et filio: et spiritui sancto. Speciosa facta es et suauis. vers.
Dignare me lau-
dare te virgo sacra-
ta. ℟. Da mihi
contra
nos. Oratio.
Concede nos. &c.

Ad nonam de cruce

Hora nona dominus Iesus expirauit.

Heli clamans spiritum patri commendauit.

Latus eius lancia miles perforauit.

Terra tunc contremuit: et sol obscurauit.

Adoramus. &c.
Tuc Iesu xpe.
Gloriosa passio

¶ Ad nonam de compassione bte Marie.

Hora nona fle bilis cernit expirantem.

Patri dando spiritum, eloi clamantem. Militem eum lancea, latus perforantem.

Cadit tunc in ex-

¶ The nynth houre of the Crosse

OUr mercyfull lorde Jesu goddes sone. Callynge vnto his father almyghty Yelding vp his soule ful vpō noon. The spirit departed that blyssed body. The sonne wared darke the erth quoke wōderfly Great meruaylous thynges to beholde and heare. And yet a knyght persed his herte with a speare. verse. We worshyp the. Lorde Jesu Chryst sone. The gloryous passyon of our.

℣ The nynth hour of the compassyon of our lady.

SOone after noone, this mother sore weppynge Here sone callyng to his father myght heare. Sawe from the body, the soule departynge, And a knyght openynge, his herte mith a speare. For sorowe she fell downe in a sowne there O mercyfull lorde god, what

arthly wyght. wold not haue
ewed of that piteous syght. O.
we do prayse the Prayer
Holy lord Jesu sone.
The dolorous compassyon
The Euynsonge of our lady



O God bend hy
selfe in to my
helpe. Lorde haste
the to helpe me.
Glory be to ỹ father
As it was in the be
An. After thy byrth. Psalme.
I Reioyced i those thynges
Unto the haue I lift vp
Except the lorde had ben
They that trust in the lorde
When the lord turned the cap
An. After thy birth virgin thou
dyd remayne. Pray to thy sone
to saue vs fro payne. Chapiter
Blessed art thou virgyn mary
whiche hast borne the lord that
created the worlde. Thou hast
borne him ỹ made the, & yet ỹ
remaynest a virgyn euermore.

talim: doloꝛ fer-
nit stantem.

Te laudamus.
Dñe sancte Jesu
Christe na cõpassio

Ad vesperas de
beate marie.
Deus in adiu-
toꝛium meum
intende.
Domine ad adiu-
uandũ me festina.

Gloꝛia patri. ꝛc.
Sicut erat in. ꝛc.
ãn.. Post partum

Letatus sum.
Ad te leuaui
Nisi quia dñs.
Qui confidunt.
In conuertendo.
An. Post partum
virgo inuiolata ꝛ
manesti. Dei genit
trix intercede pꝛo
nobis.

Capitulum.

Beata es virgo maria que
dominum portasti
creatoꝛem mundi
genuisti qui te fe-
cit, et in eternum ꝛ
manes virgo.

G. 4

Deo gr atias. hym.

Thankes be to god. Hympne.

Ave maꝛi ſtella, dei mater alma: atq; ſemper virgo felix celi poꝛta.

Hayle ſtar of the ſee mooſt bꝛight. O mother of god imma cula te. A pure virgyn in goddes owne ſyght. The gate of heuen mooſt foꝛtunate.

Sumens illud a= ue, Gabꝛielis oꝛe, funda nos in pace mutans nomẽ Eue

Saluted thou waſt with gret humilyte. When gabꝛyel ſayd Aue Maria. Eſtablyſſhe vs in ſure tranquylite. And chaung the name of ſynful Eua.

Solua vincla reis pꝛofer lumen cecis mala nra pelle, bona cuncta poſce.

Looſe the pꝛyſoners frõ cap= tyuyte. Unto the blynde gyue ſyght agayne. Repel our great iniquyte. All that is good foꝛ vs obtayne.

Monſtra te eſſe matrem ſumat per te pꝛeces qui pꝛo nobis natus, tulit eſſe tuus.

Shew thy ſelfe to be a mother So hath he accept our peticiõ Whiche foꝛ our ſake befoꝛe al other. Was cõtented to be thy ſone.

Virgo ſingularis inter omnes mitis nos culpas ſolutos mites fac et caſtos,

O bleſſed lady, O ſyngu ler virgyn. In perfyt meknes al other excedyng. Delyuer vs frõ bondage of ſyn. And make vs meke and chaſt in lyuynge

Vitã pꝛeſta pu=

Make vs euer pure lyfe to ſue

ꝛide vs safely on our iourney
That we beholdyng the face of
Jesu May ioye with him in he
yn alway.
Glorye be to god the father
Glorye to Chryst that made vs
rc. Glory also to the holy cõfor
er One god, and persones thre
So be it. The verse.
Grace in thy vysage encreseth
euermore. The answere.
Thou haste ben blyssed of god
herfore. Aũ. Holy Mary.
¶ The songe of our Lady.
My soule magnyfyeth the
lorde. And my spirytе
hath reioysed i god my sauiour
For he hath loked on the low
degre of his handmayden: be-
holde nowe fro henseforth, shall
al generacyons cal me blyssed
For he that is myghtye hathe
done to me great thyng⁹, & blys
sed is his name. And his mer
cy is alwayes on thẽ that feare
him throughout al generaciõs

rã iter paratum
vt videntes iesum
semp colletemur.

Sit laus deo pa-
tri cõmo christo de
cus: spiritui san-
cto trinus honor
unus. Amen.

Vers⁹. Diffusa est
gratia i labiis tu-
is. Rẽ. Propterea
bẽdixit te deus in
eternum
ãn. Sãcta maria

Cãticũ dñe marie.
Magnificat aia
mea dñm.
Et exultauit spi-
ritus meus in deo
salutari meo.
Quia respexit hu-
militatem ancille
sue: ecce enim ex hoc
beatã me dicẽt oẽs
generationes.

Quia fecit mihi
magna qui potens
est. et sanctum no-
men eius
Et mia eius a pro
gente in progenies
timentibus eum.

G. 5

Fecit potentiam in brachio suo: dispercit superbos mente cordis sui.

He hath shewed strēgth with his arme: he hath scatered the that ar proude in the ymagination of theyr hertes.

Deposuit potentes de sede: et exaltauit humiles.

He hath put downe the mighti fro theyr seates: & hathe exalted them of lowe degre.

Esurientes implevit bonis: et divites dimisit inanes

He hath fylled the hungrye with good thynges: & hath sent away the rych empty

Suscepit israel puerum suū recordatus misericordie.

He hath remēbred mercy: and hath helped his seruaūt Israel

Sicut locutus est ad patres nostros abraham et semini eius in secula.

Euyn as he promysed to our fathers: Abrahā, & to his seede for euer.

Gloria patri. &c.

Glory be to the.

Añ. Sancta maria succurre miseris iuua pusillanimes refoue flebiles: ora pro populo interueni pro clero intercede pro deuoto femineo sexu.

Añ Holy Mary succour the miserable, encourage the weyke spiryted, recomforte the sorowful pray for the people, make intercessyon for the clargie, and be a meane for the deuout womankynde.

Domine exaudi.

Lorde heare my prayer

Concede nos. &c.

Graunt we beseche the. &c

Ad vesperas de sancta cruce.

Euynsonge of the holy Crosse

DE cruce deponitur hora vespertina.

The dead corse of Chryst that blyssed man. From the Crosse was losed, and take

away. At euensonge tyme, but alas where was then.

His crowne of glory, and great strength that day. Full priuely with the godhed it laye.

Fortitudo latuit in mente diuina.

Yet wolde he, his cruell deathe suffre thus. The true medicyne of lyfe to bryngе vs. ℟. We do worshyp the Chryst. Prayer.

Talem mortem subiit vite medicina

Lorde Jesu Chryst, & so forth The glorious passyon. &c.

Heu corona glorie iacuit supina. ℟/

Adoramus.
Responsorium.
Domie iesu Xpe.

¶ Euynsonge of the compassyon of our lady.

¶ We cõpassione beate marie.

With motherly pity, in hert incloled. Her chylds deed body she can beholde. At euynsonge tyme, fro the Crosse was losed that heuenly pledge / in armes she can folde. She wept & kyst his mouthe an hundreth folde. The teares so haboũdãt from his eyes twane. Fel, that they wet al his body like rayne verle. We do prayse the. &c.

De cruce deposituri hora vesperarum.

Mater cum aspiceret sub natis thoꝛo

Holy lorde Jesu, the sone, The dolorous compassyon. &c

Osculans amplectitur pignus tam clarum.

Corpus eius madidat stellis lacrimarum. Versus.
Te laudamus. &c.
O ihe sancte Jesu.
Arnolfus com. &c.

℣ Ad cõpletoriũ.

Conuerte nos deus salutaris noster.

Et auerte iram tuã a nobis.

Deus in adiutoriũ meũ intende

Domine ad adiuuandũ me festina.

Gloria patri. ꝛc.

Sicut erat. ãn.

Cũ iocunditate.

℣ Psalmus.

Usquequo dñe obliuiscẽris me in finem: usquequo auertis faciem tuã a me.

Quandiu ponã cõsilia in aia mea dolorem in corde meo per diem:

Usquequo exaltabitur inimicus meus super me respice, et exaudi me dñe deus meus.

Illumina oculos meos: ne vnq̃ obdormiam in morte nequãdo dicat inimicus meus, preualui aduersus eum

Qui tribulãt me exultabunt si motus fuero: ego aũt

℣ The complyn.



Conuerte vs god (our sau
our. And turne th
wrath away from v
O god bend thy fa
to my helpe. Lorde
haste the to helpe me. Glory be
to the father. ꝛc As it was. ꝛc
Añ. Let vs with al. Psalm

How longe lorde wylt
thou forget me forever
howe longe wylte thou turne
way thy face from me? How
longe shal I haue trouble
thoughtes in my soule: and h
vnesse in my herte day by da
Howe longe shal myne enem
be exalted ouer me, behold an
heare me, o lorde my god.
Illumyn myn eyes, lest I sle
any tyme in deathe: that myne
nemy neuer say: I haue preua
led agaynst hym. They th
trouble me wyl reioyce yf I b
cast downe, but I haue trust

in thy mercye. My herte shall
reioyse in thy saluation: I shal
syng to ȳ lord that gyueth me
benefytes, & I shall prayse the
name of the mooste hygh lorde.
Glory be to the father. Psalm
IUdge me o god, & discern
my cause agaynst the vn
godly people: fro a man vniust
and disceytfull deliuer me.
For thou (o god) arte my for=
tresse, why hast thou forsaken
me: wherfore do I go al sorow
full, whyles myn enemye doth
vexe me. Sende forthe thy
light, & thy truth they haue led
me, & brought me into thy holy
hyll, & thy inhabitacõs. And
I shal enter vnto thyne aulter
to god that reioyseth my youth
I shall prayse the with harpe
O god, my god: why arte thou
heuy (o my soule) and why doest
thou trouble me: Trust in god
for yet shall I prayse hym: the
sauynge helth that I loked for

in misericordia tua
speraui.
Exultabit cor meum in salutari tuo
cantabo domino qui
bona tribuit mihi
et psallam nomini
domini altissimi.
Gloria. Psalmus.
IUdica me deus et discerne
causam meam de
gente non sancta:
ab homine iniquo
et doloso erue me.
Quia tu es deus
fortitudo mea:
quare me repulisti
et quare tristis in=
cedo, dum affligit
me inimicus.
Emitte lucem tuã
et vir tate tuã ipsa me deduxerunt:
adduxerunt in montẽ
sctũ tuũ et in taber=
nacula tua.
Et introibo ad
altare dei: ad deum
qui letificat iuuen=
tutem meam.
Confitebor tibi in
cithara deus deus
me⁹: quare tristis
es aia mea: et quare
conturbas me.
Spera in deo quo=
adhuc confitebor
illi salutare vultus

a 7

mei et deus meus. Gloria. Psalm⁹

Sepe expugnauerunt me a iuuentute mea dicat nunc israel. Sepe expugnauerunt me a iuuentute mea: etenim non potuerunt mihi.

Supra dorsum meū fabricauerunt peccatores: prolongauerunt iniquitatem suam. Dñs iustus cōcidet cervices peccatorum confundantur et conuertantur retrorsū omnes qui odērunt Sion.

Fiant sicut fenū tectorum quod priusq̄ euellatur exaruit. De quo nō implevit manū suam qui metet: et sinū suum qui manipulos colliget.

Et non dixerunt qui preteribāt benedictio dñi super vos benedicimus vobis in noīe dñi. Gloria. Psalmus.

Dominc non est exaltatū cor meū: neq̄ elati sunt oculi mei,

and my god. Glory be. Psalm

Ofte ones haue they assayled me: euē fro my youth let Israel now tel it. Ofte ones haue they assailed me, euen fro my youth: & yet coulde they not ouercōme me Upon my backe haue tylliers builded: they haue prolonged theyr wyckednesse. The ryghteous lord shall cut a sonder the neckes of synners let al be cōfounded and turned abacke that hate Syon. Let them be made as the thatche of houses that dyd wyther before it was pulled vp. Wherfor he that shal mowe hath not fylled his handes, nor he that shal gather gleanes his bosome.

And they that passed by, sayd not, the blyssynge of the Lorde lyght on you: we do blysse you in the name of the lord. Glory

Lorde my herte is not exalted: neyther are myne eyes set a lofte.

Neither haue I walked i great thingꝭ noꝛ in meruayles aboue me. Yf I dyd not thynke meke ly: but haue eraited my ſoule. As a weanlyng is fro his mo ther ſo let my ſoul be rewarded Iet Iſrael truſte in the loꝛde fro this tyme foꝛth & euermoꝛe Gloꝛy be to. Añ. Let vs with all gladnes ſolempnyſe the me moꝛy of our blyſſed lady, to the end that ſhe may pꝛay foꝛ vs to our loꝛde Jeſu Chꝛyſt. Chapit

My ſauour hath ben lyke vnto the cynamon and Baulme: that ſmelleth mooſte fragrant lye. I haue gyuen an odour as pleaſaunt as the pꝛe cyous myꝛꝛe. Thankes be to. god. ℣ The hympne.

O Blyſſed lady, o ſynguler virgyn. In perfyte meke neſſe al other excedynge. Delyuer vs fro bondage oꝝ ſin And make vs meke and chaſte in lyuynge.

Neq; ambulaui in magnis: neq; in mirabilibus ſuper me Si non humiliter ſentiebã: ſed exaltaui animam meã Sicut ablactatus eſt ſuper matre ſua: ita retributio in anima mea. Speret iſrael in dñoꝛ ex hoc nunc et vſq; in ſeculum. Gloꝛia patri. ãn. Cum iocunditate memoꝛiam beate marie celebꝛamus vt ipſa pꝛo nobis intercedat ad dominũ ieſum chꝛiſtũ Capitulum.

Sicut cinamomũ et balſamum aromatizans odoꝛem dedi: quaſi myꝛꝛha electa dedi ſuauitatẽ odoꝛis. Deo gratias. hyᵐ.

Virgo ſingularis, inter oẽs mitis: nos culpis ſolutos mites fac et caſtos.

Uitā pzesta pucā
iter paratum vt
videres iesū sang
colletemur.

Sit laus deo pa-
tri q̄mo chzisto de-
cus: spiritui sācto
trinꝰ honoz vnus,
amen. Uersus.

Elegit eam deus
et pelegit eam. ℟.
Et habitare eam
facit in tabernacu-
lo suo.

Cāticū symeonis.

Nunc dimittis
famulū tuū do-
mine secundū ver-
bum tuum in pace
Quia viderunt o-
culi mei: salutare
tuum.
Quod parasti:
ante faciē oim po-
pulorum.
Lumen ad reue-
lationē gentiū: et
gloziam plebis tue
israel. Gloria pri
℟. Glozificamus
te dei genitrix qui
a ex te natus est
chzistus: salua oēs

Make vs euer pure lyke to
Gyde vs safely on our iour
That we beholding the fac
Jesu. May ioye with hym in
uyn alwaye.
Glozy be to god the father
Glozye to Chzyst that made
fre. Glozy also to the holy gō
ter. One god and persons t
So be it. ℟. God hath her ch
al other before. ℣. And mak
her with hym to dwel euer
Anthēme. O mother of god.

☞ The songe of Symeon.

Lozde nowe lettest th
thy seruaunt departe
peace: accozdyng to thy pm
Foz myne eyes haue sene
sauynge health. Whiche th
hast pzepared: before the face
al people. A lyght to
shewed to the gentyls: and
the glozy of thy people Israe
Glozy be to. Am. O mother
god we do glozyfy the, foz o
was Chzyst bozne saue al th

that glorify the. Lord god here my prayer: and giue hearing to my clamour. Let vs praye.

LOrde we beseche the to powre out thy grace in to our hertes, so that we which haue knowlege of the incarnacoin of Jesu Christ thy son, by annuncyacyon of the Aungell / throughe his holy passyon and Crosse maye be brought to the glorye of the last resurrecyon. By the same lorde Jesu Christ which lyueth and reygneth one god, with the father & the holy goost: worlde without ende. So be it. Let vs prayse the lord and gyue hym thanks. Dominus ac lorde. Complyn of the crosse

THe hope of our life euer to endure. Of Jesu the noble & blessed body. Is cõplyn tyme was brought to the sepulture. Spyced & adourned fragraunt & swetely. Of scripture cõplete was then the mystorye.

qui es glorificandus. Domine exaudi. Oremus.

OMnium sanctorum quesumus deus meritibus nostris infunde vt qui ex gelo nũciante xpi filii tui incarnacione cognouimus. per passionem eius et crucem ad resurrectionis gloriam perducamur.

Per eundẽ dominũ nostrum. Amen.

Christum filium tuum Qui tecum viuit et regnat in vnitate spiritus sancti deus Et nos ad vitam eternam Benedicamus domino. Deo gratias.

Ad completorium

HOly [illegible] pulture.

Lorde christ [illegible] futurę.

Confiteor [illegible]

H.

Jugi sit memoria
mei hec mihi cu-
re.

Has horas canoni-
cas: cū deuocīõe

Tibi christe recolo
pia ratione.
Ut sicut tu passus
es penas in agone.

Sic labori consoci-
ans consors sim
corone. Versus.

Adoramus. Resp.
Domine iesu. xpe.
Qui nos redemisti cum.

De compassione
beate marie.

Hora completo
Dei mater pro-
peratur.

Ut lugeret filium
dei cumulatur.

Nec vult hinc
recedere sed ibi
morari.

Ubi dum ad filiū
tandem exaltatur.

Therfore Jesu graunt me t
wounds tender. And thy deat
bysely styll to remembre
Oblyssed Chryst, these hour
canonicall. To the I offre
meke deuocion. For as th
hast suffered those paynes al
In thy greuous agony by
reason. So by the remēbra
of the passyon. Make me ac
dyng to my busynes. Perte
of thy crowne & glory endles
We worshyp the. Qui de J
The glorypous passyon. &c.

¶ Complyn of the compassi
of our lady.

At cōplyn tyme, this
ther of mercye. To h
sonys sepulture nygh approch
His death to bewale most la
tably She taryed theyr styll,
not departed. For ther hert a
mynde was euer theyr fixed
Tyll that by aūgels her bli
body. To her sone was exalt
vnto glory.

ythou meke mother haue met
y therfore. On wretches, for
home thou haddest these pay
es all. Seynge thy sone that
yne cluster pressed sore.
nd frō the pestylence of death
ernall. kepe vs by voydynge
e fende infernall. And ioyne
s vō them which rewarded be
with eternal like seyng ȳ deite
erse. We do prayse the. &c.
Holy lorde Jesu Chryst. &c.
The dolorous compassyon. &c

A prayer to the prayse of our lady.

Hayle quene, Mother of
mercy, our lyfe, our swet
es, our hope, al hayle. Unto
e do we cry. Whiche are the
anysshed chyldren of Eua.
nto the do we syghe, wepyng
nd waylyng in this vale of la
entacyon. Come of therfore,
ur patronesse. Cast vpon vs
ose pitefull eyes of thyne.
nd after this banysshement,

Eya ergo

Ora pro nobis

Et nos iunge ceteris vita redimitis.

Ave. Et laudem.
O sancte iesu.
Tu nostra.
Oratio deuota de beatissima virgine Maria.

Salue regina
Mater misericordie
vita dulce
do et spes nostra
salue Ad te clamamus
eius exules filii
ue. Ad te suspiramus
mus gementes et
flentes in hac lacri
marum valle.
Eia ergo Aduocata
ta nostra illos tu
os misericordes o
culos ad nos
nostri
nobis

bus exulum offer-
O clemens. O pia.
O dulcis maria.

Virgo mater ec-
clesie eterne porta
glorie esto nobis
refugium apud pa-
trem et filium.

O clemens. Vir
go clemens virgo
pia virgo dulcis o
maria: exaudi pre-
ces oim / ad te pie
clamantiū. O pia

Unde preces
tuo nato crucifixo
vulnerato: et pro
nobis flagellato
spinis puncto fel-
leq potato.

O dulcis.
Gloriosa dei ma-
ter cui⁹ natus ex-
stat pater: ora pro
nobis omnibus q̄
tuam memoriam a
gimus.

O maria. O ele
mosinas miserorum
terge sordes peccato-
rū: dona nobis
beatorū, vitam tuis

shewe vnto vs the blissed fr
of thy wombe Jesu. O merc
O holy. O swete virgyn M
Virgyn mother of the con
gacyon. Gate of glorye that
uer is done. Before vs a rec
liacion Unto the father and
sone O mercyful.
Virgyn mercyful virgin h
O swete virgin, o blissed M
Here theyr prayers gracio
Which crye and calle vnto
O holy. Pray for vs vnto
sone Wounded and crucif
for vs all. And sore turmen
with flagellacyon. Crowned
thorne, and fedde with gall.
O swete. O glorious mot
of god on hygh. Whose son
the father eternal. Pray for
all incessauntly. That wor
thy blyssed memorial. O m
Ero the wretched theyr fa
expel, wype the spottes of sy
vnclene. Gyue vs the lyfe t
most doth excel. Thrughe

ꝓyer & ſpecial meane O meke
That he vs looſe of al our ſin
for the loue of his mother the
virgin. And vnto the kyngdom
of heuyn vlyſſe Bryng vs that
kyng that mooſt holy is. O mer
yfull. O holy. O ſwete virgin
Mary. Uerſe. Hayle Mary ful
of grace, the lorde is with the.
Anſ. Blyſſed arte thou among
women: and blyſſed is the fruit
of thy wombe. Prayer.

ALmyghty eternall god
which by the operacyon
of the holy gooſt dydeſt won-
derfully ꝓpare the body & ſoule
of the gloryous virgin and mo
ther Mary, to thende it ſhulde
be the worthy habitacyō of thy
onely begotten ſon, graūt that
we may be ſaued frō all inſtaunt
euyls, & eternal death through
the deuout intercceſſyon of her:
in whoſe commemoracyon we
take ioye & conſorte. By Chriſt
our lorde. Amen.

pyetibus. Omitis.
Ut nos ſolua! ꝺ
peccatis ꝓro amō
re ſue matris ꝫ ꝺ
ad regnū clarificē
nos ꝺducat rex pie-
tatis. Oriētis. O
pia. O dulcis. ℣
mitis maria ſalue

℣. Aue maria gra-
tia plena dominus
tecū. ℟. Benedicta
ta tu in mulieribꝰ
et benedictus fruc-
tus ventris tui.

℣ Oratio
Omnipotens
Oſempiterne
deus qui glorioſe
virginis et matris
marie corpus et a-
nimā ꝺe dignum fi-
lii tui habitaculum
eſſeri meruiſti.
ſpiritu ſancto coo-
perante miraberis
ꝓparaſti: da vt
cuius commemora-
tionē letamur ei⁹
pie intercceſſione ab
inſtantibꝰ malis et
a morte perpetua
liberemur. ꝑ
dominum nr̄m
Amen.

Ve. v. gaudiis be=
te marie virgi=
nis corporalibus.

Gaude virgo
mater christi
que per aurē con=
cepisti gabrieli nun
cio.

Gaude quia deo
plena peperisti si=
ne pena, cum pudo
ris lilio.

Gaude quia tui
nati quem videbas
mortem pati fulget
resurrectio.

Gaude christo as=
cendente qui i celū
te videte motu fer=
tur proprio.

Gaude quod post
ipsū scandis et est
honor tibi grandis
in celi palatio.

Ubi fructus ven=
tris tui per te detur
nobis frui imperem
ni gaudio.

The fyue corporall ioyes of our lady.

Beioyse, o virgyn Chri
mother dere. which h
conceyued, by hearinge w
of Gabziels salutacyon.

Beioyse, bycause to god th
arte lefe. And bareſt hym wi
out payne or greke

In chaste conuersacyon

Beioyse, bicause thy most de
sone. Whom thou dyddeſt
thzough the herte ronne.

Rose with mauyfestacyon

Beioyse, bycause he ascende
playne. Before thy face in to h
uyn agayn.

By his propze excitacyon

Beioyse, bicause thou folow
hym. And great honour to th
is gyuen.

In the heuynly habytacyo
Where the fruit of thy womb
euerlastynge. We may behol
thzough thy deseruynge

In ioye without mutacyo

werle. Of thy kone arte thou blyssed, o glorryous lady. Kespo for the fruyt of lyke we recey= ued by the. The prayer.

O God, which with double ioye hast fulfylled ỹ most blyssed virgyn Mary, as well in the cõcepcion, as in the birth of thy ryghte entyrely byloued one (her ẽginyte saued) whiche also hast multiplyed her ioyes, through the resurrection of her sayd sone. Graunte we beseche ỹ, that by her merites & prayer we may attaine to that vnspeakeable ioye. Where as (she beyng assumpt) doth now reioyse with the in heuyn for euermore By Chryst our lorde. So be it

¶ Of the seuen spirytuall ioyes of our lady.

Reioyse, o floure of virgyns all. In thyne honour and grace special

Excedyng a thousandfold The pryncipalite of aungels

Werlus.

Benedicta es atq; lio tuo domina. ℣. Quia per te fructũ vite communicauimus. Oremus.

Deus qui de= atissimã vir= ginem mariã in cõ ceptu et partu vir= ginitate seruata duplici gaudio le= tificasti: quiq; eius gaudio filio tuo resurgente et ad celos ascendente multiplicasti= presta quesum? vt ad illud inestabile gaudiũ quo assũpta tecum gaudes in celis eius meritis et intercessione va leamus peruenire. Per Christum dom minũ nr̃m Amen.

¶ De septem gaudiis deipare virgi nis spiritualibus.

Gaude flore virginali honore & speciali. Transcendens splendiferum.

Angelorum pri=

sipatum. ꝛ ſuperoꝝ decoratum, Dignitatis numerum.

Gaude ſponſa chara dei: nã vt clara lux dicit, Solis dare lumine.

Sic tu lucis orbem Petit tur pacis reſplendere, Lucis plenitudine.

Gaude ſplendens vas virtutum: cuiꝰ partus eſt ad mutã Tota cell curia, Et benigna et licita, Jeſu dignam genetricem, Venerans in gloria.

Gaude nexu charitatis: et amplexu dignitatis Juncta ſic altiſſimo, Vt ad votum cõſequaris, quicquid ubꝛgo poſtularis, A ieſu dulciſſimo.

Gaude mater miſeroꝝ, quia pat ſeculoꝝ, Dabit te colent:bus.

eminent. And the dignyte of layntes refulgent.

Wyze then can be tolde.

Reioyſe, o ſpouſe of god mo deare For as the lyghte of th daye ſo cleare.

Cõmes of ỹ ſou moſt radiaũ Euin ſo doeſt thou cauſe queſti onles. The wozlde to flozyſſhe in quietnes.

Thzough thy grace abũdaũ Reioyſe o veſſel of vertu ſplen dent. At whoſe beke incõtinen

All the heuenly conſyſtozy The moſt gẽtle & alſo happieſ The wozthi mother of ieſu criſ

Do wozſhyp ẅ moch glozy. Reioyſe, in the knot of charitꝰ And in the liege of dignyte

Being coupled ẅ god ſo nere That thou mayſt at thy deſyꝛ Obtayne al that ỹ wylt deſyꝛ

Of Jeſu thy ſone moſt dere Reioyſe, o mother of wzetche al For ỹ father that is eternal

Co the that do the reuerenc

In thys wozld giues good wag
And a place in heuynly stages
In the kingdom of excellens
Reioyse o mother of iesu chzist
Which wast alõe most wozthyst
O virgyn immaculate
To be of such hygh dygnyte
That next to the blissed trinite
In place ÿ art now collocate
Reioyse, o mother maydẽ pure
And of this be certayne & sure
That these ioyes seuen
Shall neyther mynysshe noz al
So creasse. But styll contynue
And euer encreasse.
Whyle the father is in heuyn
Sñ. O moost holy and humble
Spouse, moost beautiful mayde
Mary, mother of god, viegyn
Electe: conduyte vs the ryghte
Way vnto euerlastynge ioye.
Where is perpetual peace and
Glozye, and euer (swete Mary)
Yue hearyng to my pzayer w
A beneuolent eare. ℣. O mother
Of god, thou art exalted ouer al

Congruentem sibi meritebem, et felicis positionem. Magnis in celestibus.

Gaude virgo mater Christi, tu quæ sola meruisti, O virgo piissima. Esse tante dignitatis, vt sis sanctæ trinitatis, Sessione pzoxima.

Gaude virgo mater pura, certa manens et secura, Quod hec septem gaudia, Non celebrabunt, nec deficient, sed durabunt et floxescent, per eterna secula.
℣ Antiphona.
O sponsa sancta et humilis, virgo pulcherrima Maria mater dei, virgo electa, esto nobis via recta, ad eterna gaudia, vbi pax et gloria, et me sine fine letitia, vbi cis exaudi Maria

Versus.
Exaltata es sancta dei genitrix.

H. 5

Responsorium.
Super choros angelorum ad celestia regna. Oremus.

OMnipotens sempiterne deus qui beatissimam gloriosissimam humilem benignam et pulcherrimam virginem Mariam matrem tuam piissimam perpetuis ac felicibus gaudiis tecum in celo coronatum letificasti concede propitius ut eius meritis gloriosis et precibus continuis salutem et prosperitatem mentis et corporis cum gaudio alacritate et abundantia omnium bonorum spualium et corporaliu consequamur: in hoc seculo pie iuste et benigne viuamus: et post transitum huius seculi ad gaudia eterna feliciter gaudere valeamus. Per omnia secula seculorum. Amen.

℣. Aboue the ordres of Angels in the kyngdome celestyal.

℟. Let vs pray.

MOoste swets lorde Jesu sone of the lyuyng god which hast rewarded the moost blyssed, glorious, humble, benygne, and beautyfull virgyn Mary, thy moost holy mother beyng nowe crowned with the in heuin: with euerlasting ioye and blysse. Graunte vs of thy mercy, that by her gracyus merytes, and cõtinual prayers, we may obteyne helth & prosperite of body & soule, with ioye alacrite and habũdaunce of al goodes goostly and bodely. And that after our passynge out of this worlde, we may haue the grace to cõme to ỹ ioyes euerlastyng. Whiche lyuyste, and reygnest worlde without ende. So be it.

℣ Oratio ad beatam virginem contra pestem.

℟ A prayer to our blyssed lady for the pestilence.

The heuenly starre which the lorde fostered.
The mortall pestylence, from vs hath banysshed.
Whiche was planted, by the preuaricacyon. Of oure fyrste father in euery generacyon.
Wette not the same starre any whyt dysdayn. The vnholsom planett for to restrain. Whose great repungnaunce, & contagyous influence. Hath plaged the people w mortal pestilence
O stare of the see, moost gloryous and clere. Fro the foule pestylence, vs preserue & heare
Bycause thy blyssed sone, doth the nothynge deny,
But gyueth the honour, in heyn eternally. Saue and defende vs mercyfull lorde Jesu for whome thy mother, dothe vnto the sue. Vse. Holy mother of god pray to thy sone. Ant. That we may deserue his blyssed promyssyon. Let vs pray.

Stella celi extirpauit eam que lactauit dominum.

Mortis peste quā plantauit, primus parens hominum

Ipsa stella nunc dignetur sydera compescere.

Quorum bella plebem cedunt, dira mortis vlcere.

O gloriosa stella maris a peste succurre nobis.
Iudi nos nam filius nihil negans te honorat.

Salua nos Jesu, pro quibus virgo mater te orat
Versus.
Ora pro nobis sancta dei genitrix
Responsorium.
Vt digni efficiamur promissionibus Christi.
Oremus.

Deus mie de' pietatis, de' indulgentie, qui mi sertus super afflictionem populi, dixisti angelo percutienti populu tuum. (sufficit) nunc sti ne manuum tuã: ob amorem illius stelle gloriose, cui' vbera pretiosa contra venenũ delictorum nostrorũ, & dulcit suxisti: presta auxilium gratie, vt ab omni peste, et impetuosa morte secure liberemur: et a tocius perditionis incursu saluemur, per te Jesu christe saluator mundi rex glorie. Qui vivis et regnas deus per omnia secula seculorum. Amen.

℣ In elevatione corporis Christi.
Ave verum corpus natum de maria virgine. Vere passum.

O God, mercyfull, pitye
and fauourable which
vynge remoue on the affli
of thy seruauntes, saydest
the aungell, when he strake
people (It is ynoughe) hold
hold thy hande ouer vs, for
loue of that glorypous starre.
Whole blyssed brestes, thou
dest right swetly sucke, agai
the poyson of our synfulnes.
Gyue
thy mooste gracyo
hel
that we may be deliue
fro al maner of pestylence, a
sodayn death, and that we m
be preserued from all daung
of perdicyõ. By the Jesu chri
sauyour of the worlde kyng
glory. Which lyuest and reyg
nest god, worlde without en
So be it.

✠ A prayer to be sayd at the
uacyon of the sacrament.
Hayle very body incar
of a virgin. Hayled
Crosse & offered for mans

wdhole syde beyng persed blod
ranne out plenteously. At the
poynt of deathe, let vs receyue
the bodily. O swete, O holy, O
Jesu sone of Mary.

¶ The.xv. prayers of
saynt Brygyde.

O Jesu endles swetnes to
al that loue ỹ, a toy pas-
synge and excedynge all glad-
nes and desyre. The sauyour &
louer of all repentaunt sinners
that lykest to dwel (as thou say
dest thy selfe) with the chyldren
of men, for that was the cause
why thou wast incarnate, and
made man in thende of ỹ world
Haue mynde blyssed Jesu of al
ỹ sorowes that thou suffered in
thy manhode, drawyng myghe
to thy blissed passion, the which
most holsome passion, was or-
deyned to be in thy diuine hert
by counsayle of the holy trinite
for the raunsom of all mankynde
Haue mynde blyssed Jesu of al

inundationes in cru
ce pro homine.
Cuius latus perfo
ratum vnda fluxit
sanguine. Esto nob
bis ỹgustatū mor-
tis in examine. O
dulcis. O pie. O iesu
fili Marie.

¶ xv. orones scte
Brigitte.

O Jesu eterna
dilectio, te a-
mantiū sublimis ex-
cedens oē gaudiū
et omne desideriū.
Mitis et amatoꝝ
oim vere penitentiū
pcōꝝ. qui delici-
tius tuis tactatus
es esse cum filiis
hoim. ꝓpter ho-
minē hō factus es
in fine tyꝝ. memēto
ois tribulationis
et intimi meroꝝ
quem in humano
corpore sustinuisti
instante saluberri
me passionis tue
tempore in diuino
cōsilio ab eterno pre
ordinato. O mun-
te tristicie, et amā-
ritudinis ỹ quas in
animo tuo sensisti
tactus, et habuisti
quando in vltis ce-

tia dilē. tuis corp⁹ et sanguinē tuū tra didisti, pedis eorū lauasti, ac dulciter eos cōsolando imi nētē passionē tuā prædixisti. Memento dis tremoris et angustia, et dolori quos in tuo dilecto corpore, ātē passionē crucis sustinuisti: qñ post trinā oīonē et sanguinei sudorem a tuo discipulo tradebaris: ab electa gente capiebaris a falsis testibus accusabaris a trib⁹ iudicib⁹ iniuste iudicabaris in electa ciuitate in paschali tpe: in floretā corpis iuuētute innocēter cōdēpnabaris dette ppria fuebaris: dette aliena diuebaris: colaphisabaris: oculis et facie velabaris: alapis cedebaris ad colūpnam ligabaris: et flagellabaris spinis coronabaris: arūdine i capite feriebaris: et in numeralib⁹ aliis calumpnis lacer-

the great dredes, anguysshes
sorowe, that thou suffred in thy
tender flesshe, afore thy passion
on the crosse, whē thou wast be
trayed of thy disciple Judas to
the Jewes, whiche of synguler
affeccyon that thou haddest to
them shuld haue bē thy specyal
peple. After time that thou had
made thy prayer on the mount
of olyue, and sweteste there bo
blode & water. Also haue myn
of the great anguish that thou
wast in, when thou wast take
of the false Jewes, and by fals
wytnes accused And at Jeru
lem in tyme of Easter, in the f
rysshyng youth of thy body, w
out trespas receiuedst thou th
tudgement of deathe vpon th
crosse, where also thou wast d
poyled of thyne owne clothes
scorned, blyndefelde, buffeted
bounde to a pyller, and scourg
and with thornes crowned, a
with a reede smytte on the h

e with inumerable paynes thy
body was also bzused & tozne.
foz mynd of this blissed passiō
I beseech ȳ benyng Jesu, graūt
me afoze my death, very contri
cyon true confessyon, & wozthy
satysfaccyon. And of al my syn
nes remissyon. So be. Our fa=
ther. Hayle Mary. &c.

℣ The seconde pzayer

O Blyssed Jesu maker of al
the wozlde, that of a man
nay not be measured, whiche
holest in thy hande all the erth
haue mind of thy bitter sozow
yste when the Jewes fastened
hy blyssed handes to the crosse
ith blunte nayles. Also to en=
ease moze thy payne, they ad
d sozowes vpon sozowe to thy
tter woundes, when they per
d thy tēder fete, bycause thou
oldest not accozd to theyz wyl
nd soo cruelly they dzewe thy
issed body in length and bzea
h to the mesure of the crosse

rabaris. Da mihi
ſſo ob memoziā ho
rū ãte crucem tuã
passionē, verā ante
mozte meã, cōtriti
onē, purā cōfessio=
nē dignā satisfac=
tionem, et oim pec=
rū meozū remissio=
nē. Amen.

Pater nr. Aue.

℣ Oco secunda.

O Jesu mundi
fabzicator,
quē nulla dimēsio
vero, in ūmino me
tiur qui terrā pal
mo cōcludis: rogo
dare amarissimi
dolozis tui quis sus
tinedas cū sanctis
mas manus tuas
ad crucē indie ob=
tulis clauis pzimo
crudelissime affix
rūt: et pedes delicatissimos atq;
sacratissimos pe=
des tuos cum non
esses renuens vo
luntati eoz dolozē
sup dolozē vulne=
ribus tuis addide=
rūt: et ita te crudeliter atrocissime et
inhumaniter extē
derunt in longū et
latum crucis tue ꝺs

H. 8.

dissolueretur compaginis membrorum tuorum. Deprecor te per huius sacratissimi et amarissimi i cruce dolori memoriam tui: vt des mihi timorem et amorem tuum. Amen. Pater noster. Aue.

that al the ioynt; of thy li
were both losed and vpoken
mynde of thy moost blyssed
syon, I beseech the beuyngly
gyue me grace to kepe with
both thy loue, and thy dre
So be it. Our father. Hayl

The thyrde prayer.

Oko tertia.

O Jesu celestis medicine. Recordare languoris immensi et doloris / quos in alto crucis patibulo tenatus passus es in oibus membris tuis nichil in tuo statu recte permaneret ita vt nullus dolor similis tuo dolori inueniatur quia plaga pedis vsq; ad vertis et capitis non fuit in te sanitas. Hunc quasi olim dolorum summum patrem per misericordiam crucifixi dicens. Pater ignosce illis: quia nesciunt quid faciunt.

O Jesu heuenly lech
mynd of thy longou
blewenes of thy wounde
sorowe that thou suffred
heyght of the Crosse when
wast lyfte vp fro the earth
thou waste al to tozne in
lymmes: wherof there
lymme abydynge in
ioynt so that no sorow
to thyne bycause that from
soules of thy feete, to the
thy heed was no hole place
yet forgeting in maner
greuous paynes / thou
deuoutly and charitably
father for thyn enemyes
Father forgyue it the, for

ote not what they do. For thy
arttable mercy that ỹ shewed
o thyn enemyes: and for mynd
f those byttet paynes/graunt
ne that this mind of thy bitter
assyon be to me ful remyssyon
nd forgyuenes of al my syñes
o be it . Our father whiche.
ayle Mary. The.viii. prayer.

O Jesu very fredom of an=
gelles, the paradyce of al
oostly pleasures. Haue mynd
f the drede & hydeous fearful
es that thou suffered when al
yn enemies, lyke vnto moost
ode lyons cõpassed the about
ytyng the, & spyttyng on the
atchyng the, and with many
her greuous paynes tormen
ng the. For mynde of al these
spyteful wordes, cruell bea=
nges, and sharpe tormentes:
beseche the (blyssed) Jesu de=
ier me fro al my enemyes bo
ly & goostly: & giue me grace
haue the defence & protectiõ

Per hem
ob memoriã
dolotis tormẽte
hec me moriã
onis tue
me sit dim
toriũ meoriũ
remissio. Amen.
Pater nr. Aue.

¶ Oco. quarta.

O Jesu vera li=
bertas angel=
lorũ paradisus de=
licitarum, qui omnio
terroris & horroris
quos sustinebas.
qñ oẽs inimici tui
quasi leonis feroc=
cissimi te circumsteterũt: et colaphis
tionibus ceterisq; in auditis penis te
molestauerunt. Et
g omnia verba cõ
tumeliosa
bera
tormenta
nas quib
ne iesu
tui
rũt
liberes
nib
is
vi
ea
in

J.

nem salutis eterne
feliciter inuenire.
Amen. Pater nr.

Oco quinta.

O Jesu speculū
claritatis
diuine. Memento
terroris et meroris
quos habuisti qñ
nudus et miserabilis in cruce pepē
disti et omnes a-
mici et noti tui ad-
uersū te steterūt et
nullum consolantē
te inuenies nisi
solū modo dilectā
genitricē tuā in a-
maritudine ale ti-
bi fidelissime asta n
tē: quā dilecto dis
cipulo tuo cōmen-
dasti dicēs. Mulier ecce filius tuus
et ad discipulum tu
um. Ecce mat tua
Rogo te pie Jesu
per gaudiū dolor
qui tunc. eius ani-
mam pertransiuit
vt cōpatiaris mihi
in omnibus tribu-
lation-bus et af-
flictionibus meis
corporalib⁹ et spi-
ritualibus: et da
mihi consolatione
in oi tribulationis
tēpore, Pater nr.

of health euerlastinge agayn
them vnder the shadowe of t
wynges. So be it. Our fath
Hayle mary. The. v. prayer

O Jesu myrrour of the
uiue clernes, haue m
of that drede & heuynes (wh
thou had whē thou hanged
ked & miserable on the crosse
all thy frendes & acquaintan
stode agaynst the, and foūde
fort of none: but only thy m
louing mother, kaythfully s
dyng by the: with great byt
nes of hert whome thou did
betake to thy well byloued d
cyples, sayeng: Lo woman
sone. And lykewyse to thy d
ple. Lo thy mother I besech
tlessyd Jesu by the swearde
sorow, that thē persed her h
to haue compassyon on me i
my troubles and afflictions
dily & gostly, and gyue me
forte in all tyme of tribula
Sobeit, Our father. Hayle

¶ The vi. prayer.

O Jesu king most worthy to beloued, a frend most to be desired. Haue mind of the prowe that thou haddest when thou beheldest in the myrroure of thy most cleare maiestye, the predestinacyon of al thy chosen soules, that shulde be saued by the meryte of thy passyon. For mynd of ỹ depnes of thy great mercy whiche thou hadest vpō us loste and desperate sinners and namely for the gret mercy whiche ỹ shewedst to the theke that hynge on thy ryght syde, seyeng thus, This daye shalte thou be with me in Paradyse. I praye the behygne Jesu) to shew thy mercy on me in ỹ hour of my death. So be it. Our fa.

¶ The vii. prayer.

O Jesu well of endles pite that saidest on the crosse of thy passyon, hy inwarde affection of loue. I thyrst, that is

¶ Oro. sexta.

O Jesu rex admirabilis et amici totus laudabilis. Memento illius memoriæ quæ habuisti quã in speculo serenissimæ maiestatis tuæ conspexisti predestinationẽ electorũ tuorũ per merita tuæ passionis saluandorũ: et reprobationis malorũ et multitudine dãnandorũ. Et per abyssũ miserationis tuæ quã nobis perditis et desperatis peccatoribus tunc contulisti: et precipue quã eam latronẽ in cruce exhibuisti dicens. Hodie mecũ eris in paradiso. Rogo te pie Jesu vt facias mecum misericordiam tuã in hora mortis mee Amen. Pater nr. Aue Maria.

¶ Oro septima.

O Jesu fons indeficientis pietatis qui ex intimo dilectionis affectu in cruce dixisti. Sitio, sci-

cet salutē humani generis. Accende quesumꝰ nostrū de sideriū ad omnē opus perfectum ⁊ sic tim carnalis cōcupiscentie et estum mundane dilectionis in nobis penitus refrigera et extingue. Amen. Pater noster=

¶ Oratio octauo. O Jesu dulcedo cordiū ingens ⁊ suauitatis mentiū ꝙ amaritudinē aceti et fellis quā pro nobis sustinuisti et degustasti in hora mortis tue cōcede nobis corpus et sanguine tuum digne percipire ad remedium et consolationē animarum nostrarū. Amen.

¶ Oratio. nona. O Jesu regalis virtus iubilus ꝙ mentalis. Memento doloris et angustie quos passus es quando pre mortis amaritudine et iudeorum insultatione cum

to say, the helth of mans sou
For mynd of this blyssed dely
I beseech the benygne Jesu b
dle our desyre to euery good
perfyte worke, the thyrst of c
cuppyscence, and burnyng of
worldly loue ibs vtterly kou
and extynguysshe. So be it.
Our father. The. viii. prayer

O Jesu swetnes of herte
and goostly pleasure
soules, I beseech the for thy b
ternes of the aysell ⁊ gall, th
thou tasted and suffered for
at the houre of thy death gr
that we may worthely recey
thy mooste blyssed body ⁊ blo
for the remedy of our synnes
confort of our soules. So be
Our father .. ⁊c. The. ix. pray

O Jesu royal strength, a
goostly ioye, haue my
of the anguysshes and grea
rowes that thou suffered, w
thou cryed to thy father wit
myghty voyce; what for the

ernes of thy deth, and also for
he scornyng of Iewes saying
hus. O my god why hast thou
forsaken me? By this paynfull
nguysche forsake not vs i the
nguysches of our death, oure
blysted god. Sobeit. Our fa=
her. &c. The. x. prayer.

O Jesu begynnynge, and
ende, way, lyfe, & vertue
n euery meane, haue mynde
frō the toppe of thy heed, vnto
he soles of thy fete thou suffe=
ed for vs, to be drowned in the
ater of thy paynful passyon.
for mynd of this great payne,
nd namely for the depenesse &
ydenes of thy woundes I be=
eche the blysted Jesu, teach me
he large precept and cōmaūde
nente of loue, whiche am drow=
ed all in foule synne. So be it
Our father. ¶ The. xi. prayer

O Jesu depnesse of endles
mercy I beseche the for
he depnes of thy woūdes, that

magna voce te a
deo patre derelic=
tū clamasti dicens
Deus meus deus
meus vt quid de=
liquisti me. Per
hanc angustiam pe
to te vt in angusti=
is mortis nostre
non derelinquas
nos deus noster
Amen. Pater. nē.
Oratio decima.

O Jesu alpha &
oo via vita et
virtus in oī medio
Recordare quod a
sūmo capitis vsq;
ad plantā pedis te
pro nobis in aqua
passionis demer=
sisti. Propter lati=
tudinē et magnitu=
dinē vulnerum tuo
rū doce me per ve=
rā charitatem lati
mandatū tuum ni=
mis in peccatis de
mersum. Amen.
Pater noster.
Aue maria.

Ora. vndecima.

O Jesu abyssus
pfundissima
misericordie. Ro=
go te propter pro=

ſuditatem vulnerū tuoꝝ que tranſie-
ēūt carnē tuam et
medullam oſſiū ac
viſcerum tuoꝝ: vt
me ſubmerſum in
peccatis emargas
et abſcondas in fo
raminibus vulne-
rū tuoꝝ: a facie
ire tue domine do-
nec pertranſeat fu-
roꝝ tuus. Amen.
Pater noſter.
Ave Maria.

Oō duodecima.

O Jeſu veritatis ſpeculum vnitatis ſignum et charitatis vinculū. Memēto innumerabilium vulnerum tuoꝝ quibus a ſūmo capite vſq; ad imū pedis vulneratus fuiſti et ſanctiſſimo ſanguine tuo rubꝛicatus quam multitudinē doloꝛis in ỹginia carne tua paꝛtuliſti pꝛo nobis pie Jeſu. Quid vltra facere debuiſti qō non feciſti? Scribe quaeſo pie ieſu oia

went thꝛough thy tēder fleſh
and thy bowelles and the ma
of thy bones, that thou vou
ſafe to dꝛawe me out, beyng
dꝛowned in the depnes of ſin
& hide me euer after i the hol
of thy woundes, from the fac
of thy wꝛath, vnto the time lo
that thy dꝛedful fury vs paſſe
So be it. Our. The xii. pꝛaye

O Jeſu myꝛroure of true
token of vnite, and ſu
bonde of charyte. Haue myn
of thyn innumerable paynes
woūdes, with the which fro
the toppe of the head, to the ſo
of the fote thou waſt woūded
of the wicked Jewes thou wa
all to toꝛne and rent and al th
body made redde with thy m
holy bloode, the whiche grea
ſoꝛow (blyſſed Jeſu) in thy cle
virgyns body thou ſuffered
What myghteſt thou do mo
foꝛ vs, then thou diddeſt. Th
foꝛe (benygne Jeſu) foꝛ ỹ my

of this passiō wryte al thy wos
des in my herte, with thy most
precyous bloode, that I maye
both rede in them thydrede and
thy loue. And that I may stylle
contynue in prayslynge & thank-
synge the to my lyues ende.
So be it. Our father. Hayle.

¶ The. xiii. prayer.

O Jesu most myghty lyon
kynge immortall: & most
victorious. Haue mynd of the
sorow that thou suffredst, when
al the powers of thyn hert and
bodye fayled the vtterlye, and
then thou enclinyng thyn hede
saydest thus. It is al done. For
mynd of that auguysh & sorow
haue merci on me whē my soule
in the last consūmacyon and de
partynge of my breathe shalbe
anguysshed & troubled. So be
it. Our father. Hayle Mary.

¶ The. xiiii. prayer.

O Jesu the onely begotten
sone of almyghty god ỹ
vulnera tua in cor
de meo pretioſiſſi-
mo ſanguine tuo:
vt in illis legā do-
lorē et amorē tuum
vt in gratiarū ac-
tione vſq; in finē
vite mee iugiter
perſeuerem. Amen.
Pater noſter.
Aue Maria.

¶ Oratio. xiii.

O Jeſu leo fortiſſime rex
immortalis et in-
victiſſime. Memen-
to doloris quē paſ-
ſꝰ es cum oēs vires
cordis et corporis
tui penitus defece
rūt: et inclinato ca
pite. Cōſūmatum
eſt dixiſti. Per hāc
angustiā et dolorē
miſerere mei cum
anima mea in vlti
ma conſūmationis
exitus ſpiritꝰ mei
anxiata fuerit et
conturbata. Amē.
Pater noſter.
Aue Maria.

¶ Oratio. xiiii.

O Jeſu vnige-
nite altiſſimi
patris ſplendor et

figura ſubſtantie eius. Memento illius obnixe cõmendationis qua patri ſpiritũ cõmendaſti dicens. Pater in manus tuas cõmendo ſpiritũ meũ. Et lacerato corpore & rupto corde cũ valido clamore patefactus viſceribus miſericordie tue pro nobis redimendis expiraſti. Per hanc preciosã mortẽ tuam deprecor te rex ſanctorũ confortа me ad reſiſtendum diabolo mundo et carni vt mortuus tibi viuã, et in nouiſſima hora exitus mei ſuſcipe ad et reuertentem ſpiritum meũ eru'ẽ et peregrinũ Amen. Pater. nẽ. Aue maria.

father the bryghtnes & kyngdo of his godly ſubſtaunce. Haue mynde of that entyre cõmendacyon, in which thou dyddeſt cõmende thy ſpiryte in to the handes of thy father, & with a tor body & brokẽ hert, ſhewyng to vs for our raũſome, the bowels of thy mercy, for the redempcyõ of vs dyd gyue vp thy breath For mynd of that precius deth I beſeche the (kyng of ſaintes) cõfort me to withſtand the fende the worlde and my fleſche, that I may be deed to the worlde (& lyuynge gooſtly towarde the. And in the laſte houre of my departynge from this worlde receyue my ſoule cõmynge to the which in this lyke is an outlawe and a pylgreme. Sobe it. Our father. Hayle. The. xv. Prayer

¶ Oratio. xv.

O Jeſu vitis vera et fecunda Memento ſuper effluentis et abundantis effuſionis ſanguinis tue quẽ

O Jeſu the true & plẽteous vyne. Haue mynde of the moſt excedyng and haboũdant effuſion of blode that thou ſhed

most plenteously, as yf it hade
ben crusht out of a ripe cluster
of grapes when thou vpon the
crosse dydest treade that presse
alone, & gauest vs drynke both
bloode & water out of thy syde/
beyng persed with a knyghtes
spere: so that i al thy body was
not lefte a drop of bloode, ne of
water. Then at the laste lyke a
bundle of myrre thou wast han
ged on the crosse on hye, where
thy tender flesche wared wanne
the lycour of thy bowelles, and
the mary of thy bonȝ was dried
vp. For mynde of this thy most
bytter passiō (swete Jesu woūd
my herte. that the water of pe=
naunce and teares of loue may
be my foode bothe nyght & day
And good Jesu tourne me hole
to the that my hert may be euer
to the a dwellinge place, & that
my lyuyng may be euer plesaūt
& acceptable. And that the ende
of my lyfe may be socōmēdable

tu sicut debotro
expresso copiose
effudisti qñ in cru
ce torcular solus
calcasti: et ex lan=
cea militari percus
so latere nobis san
guinē et aquam p=
pinasti ita vt pau=
ca vel minima gut
ta in te remaneret
et demū quasi mir=
rhe fasciculus in
altū sulpensus fu=
isti: et delicata ca=
ro tua euanuit: et
liquor viscerū tuo
rū exaruit: et me=
dulla ossium tuoꝝ
emarcuit Per hās
amarissimam passi
onē tuā et pretiosi
sanguinis tui effu=
sionē o dulcis iesu
vulnera cor meum:
vt penitentie et a=
moris lachrime
sint mihi panes di
e ac nocte. Et con=
uerte me totaliter
ad te vt cor meum
tibi perpetua sit
habitabile. et con=
uersatio mea tibi
placiti sit et accep=
ta semper ac finis
vite mee ita laudā=
bile, vt post huius

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vite terminum te
merear laudare
cū omnibus sanc-
tis tuis in eternū.
Amen. Pater. nr̄.
Aue. Credo in.
℣ Sequātur sep-
tem psalmi penite
tiales. Ab. Ne re-
minisc̄aris. psal.

DOmine ne i
furore tuo
arguas me: neq;
in ira tua corri-
pias me.
Miserere mei dñe
quoniam infirm⁹
sum: sana me dñe
quoniā cōturbata
sunt ossa mea.
Et aia mea tur-
bata est valde: sed
tu dñe vsq;quo.
Conuertere dñe
et eripe animā mea-
am: saluum me fac
propter miam tuā
Quoniā non est
in morte qui me-
mor sit tui: in infer
no autē quis confi
tebitur tibi.
Laborauī in ge-
mitu meo, lauabo
p singulas noctes
lectū meum: lachri-
mis meis stratum
meum rigabo.
Turbatus est a

that I may perpetuallī deser
to prayse the with al thy sa
in blysse. So be it. Our fath
Hayle Mary. I byleue in go
℣ Here foloweth the seuen p
nitencyall Psalmes.
Ant. Remembre not. Psalme



LOrde, rebuk
me not in thy
furye, neyther chast
ȳ me in thyne angre.
Haue mercye on m
lorde, for I am syck
heale me lord, for my bones ar
brused. And my soule is ver
sore troubled: but howe long
lorde. Turne the lorde and d
lyuer my soule: saue me for th
mercye. For there is none i
death that hath mynde of the
in hel, who wyl knowledge th
I haue laboured in my sorow
I shall euery nyght washe m
bedde with teares shal I wea
the place where I lye. My
eye is troubled with wodnes

haue waxen olde among al my enempes. Auoyde fro me al ye that woꝛke wyckednes foꝛ the loꝛd hath herd the noyse of my wepyng The loꝛde hath herd my pꝛayer: the loꝛde hath herd my peticion Let myn enemies be aſhamed and cõfoũded: let them beaſhamed and cõfoũded very quyckly. Gloꝛy be. pſalm

Blyſſed are they, whoſe iniquites are foꝛgyuen: & whoſe ſynnes are couered. Blyſſed is that man to whom god ſhal not impute ſynne ney ther in his ſpiryte is deceyte. Foꝛ I haue holdẽ me ſtyl, my bones haue waxen old: whyliſt I cryed al the day. Foꝛ day & nyght hath thy hand bẽ imburdened vpon me: I was turned to my trouble, whyliſt my backe bone was bꝛoken I haue made my faut knowen to the: & haue not hyd my vnryghtuouſneſſe. I ſayd, I ſhall confeſſe myne

ſuroꝛe oculus meus: inueteraui inõs oẽs ĩimicos meos. Diſcedite a me oẽs q̃ operamini iniquitatem: quõ exaudiuit dñs vocẽ fletus mei. Et exaudiuit dñs deprecationẽ meã dñs oãonẽ meã ſuſcepit. Erubeſcãt et conturbãtur vehemenꝛter oẽs ĩimici mei cõuertentur et erubeſcãt valde velociter. Gloꝛia. Pſ.

Beati quoꝛum remiſſe ſunt iniquitates: et quoꝛũ tecta ſunt peccata Beatus vir cui nõ imputauit dñs peccatũ: nec eſt in ſpiritu eius dolus. Quũ tacui inueteraueꝛũt oſſa mea: dũ clamarem tota die Quõ die ac nocte grauata eſt ſuper me manus tua: conuerſus ſũ in erũna mea dum conꝛigitur ſpina. Delictũ meũ cognitũ tibi feci et iuſtitiam meam non abſcondi. Dixi confitebor

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9.6.

aduersū me iniul-
titiā meā domino
et tu remisisti im-
pietatē peccati mei.
Pro hac orabit
ad te omnis sanc-
tus in tempore o-
portuno.
Verūtamen in di
luuio aquarū mul-
tarum: ad eum non
approximabunt.
Tu es refugium
meum a tribulati-
one qui circūdedit
me exultatio mea
erue me a circum-
dantibus me.
Intellectum tibi
dabo et instruam
te in via hac qua
gradieris firmabo
super te oculos
meos.
Nolite fieri sicut
equus et mulus:
quibus non est in
tellectus.
In camo et fre-
no maxillas eorum
constringe: qui non
approximāt ad te.
Multa flagella
peccatores sperān
tem aūt in dño mia
circumdabit:
Letamini in dño
et exultate iusti: et
gloriamini omnes

bnrighteousnes agaynste m
selfe to the lorde, and thou ha
rempytted the wyckednes of m
syne. For that shal euery ho
persone praye vnto the in tym
conuenyente. Neuertheles i
surroūdynge of many waters,
they shall not approche to hym
Thou arte my refuge frō tr
bulacion that hath enclosed m
my ioye, delyuer me from them
that compasse me I shal gyu
the vnderstandynge: and shal
enstructe the, in the way that
shalt go. I shal fastē myn eye
vpon the. Be ye not made a
the horse & the mule: in whome
is none vnderstandynge.
Bynde the mouthes of them
snasles and brydels, that wyl
not drawe vnto the. Many ar
the plages of the synner: but hi
that trusteth in the lord, he sha
compasse with mercy. Be glad
in the lord, and reioyse ye ryg
teous: and be ioyous, all tha

be vpryght in herte.

Glory be to the father. Psalm.

LOrd reproue me not in thy fury: nether in thyn angre correcte ȳ me. For thin arrowes ar fastened in me: and vpõ me hast thou enforsed thin hande. There is no health in my flesh, regarde of thy wrath is there no reste in my bones, bicause of my synnes. For myn iniquites are ouerpassed myne head, and are layd vpon me as a heuy burthen. My wounds haue putrifyed and festrede by reason of my folysshnes. I am made wretched & croked vnto the ende: all day dyd I go sorowfully For my loynes are ful of illusions: and there is no health in my flesshe. I am sore afflycted and brought lowe: I did rore out for the sorow of my herte. Lorde before the, is all my desyre: and my morning is not hyden from the,

terri rorde.

Gloria patri. ℣

DOmine ne in furore tuo arguas me: neq; in ira tua corripias me. Qm sagitte tue infixe sũt mihi et confirmasti sup me manum tuam. Nõ est sanitas in carne mea a facie ire tue: non est pax ossib⁹ meis a facie peccatorum meorũ Qm iniquitates mee sup gressa sũt caput meũ et sicut onus graue grauate sũt super me. Putruerũt et corrupte sunt cicatrices mee à facie insipientie mee.

Miser fact⁹ sũ et curuatus sum vsq; in finẽ: tota die cõ tristat⁹ ingrediebar Qm lõbi mei impleti sunt illusionibus: et nõ est sanitas in carne mea. Afflictus sũ et humiliatus sũ nimis rugiebã a gemitu cordis mei. Dñe ãte te oẽ desiderium meũ: & gemit⁹ meus a te nõ est abscõditus

J. J.

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Cor meū conturbatū est dereliquit me virtus mea: et lumē oculorū meorū et ipsū non est mecū. Amici mei et proximi mei: aduersum me appropinquauerunt et steterūt. Et qui iuxta me erant de longe steterūt: et vim faciebant qui querebāt aiam meā Et qui inquirebant mala mihi locuti sūt vanitatis et dolos tota die meditabant Ego autem tanq̄ surd⁹ non audiebā et sicut mutus non aperiens os suum. Et factus sū sicut homo non audiens et non habēs in ore suo redargutiones Quia in te dñe speraui: tu exaudies me dñe deus meus. Quia dixi nequā sup gaudeant mihi inimici mei: et dū commouentur pedes mei super me magna locuti sunt Quia ego in flagella paratus sum: et dolor meus in conspectu meo semper

My hert is troubled, my strength hath lefte me: & the sight of myn eyes & ỹ very same is not wt me. My frendes & my neighbours dyd we togither & stode a gaynst me And they that were next me stode farre of: and they that layde wayte for my lyfe set vpō me And they that sought for me, spake yll vnto me vanytes & disceytes they ymagened all day. But I, as one beyng deafe dyd not here: and as one that were dome not openyng my mouthe. And I was made as one not hearyng: & haupng no coūtercheckes in his mouth For in the lord haue I trusted thou wylte heare me, my lorde god. For I haue sayd lest any tyme my enemies triumphe on me and whyleſt my feete slyde, they spake great thyngs agaist me. For I am prepared vnto the whippes: and my dolour is alwayes in my syght.

For I shal confesse my vngod
lynesse: and shal take thought
for my syne. But my enemyes
lyue, & ar made strong ouer me
and they are multiplied, which
hated me vntustly. They that
requyte yll for good, detracted
me: bicause I folowed goodnes
Forsake me not O Lorde my
god: neyther depart thou from
me. Intend towarde my helpe
o lorde god my helth. Glory be
to the father to the son. psalm

Haue mercy on me, o god:
accordynge to thy great
mercy. And accordyng to the
multytude of thy compassyons
wype away myn iniquite.
Washe me more from myn in
iquyte: and clense me more fro
my synne. For I knowledge
myn iniquite and my synne is
euer before myn eyes. Gaist
the only haue I synned, & haue
done yll in thy syght that thou
mayst be iustifyed in thy word;

Quoniã iniquitatẽ meã annũciabo
et cogitabo p̃ pec-
cato mea.
Inimici autẽ mei
viuũt et cõfirmati
sunt sup̃ me: & mul
tiplicati sunt q̃ odi-
rũt me inique.
Qui retribuunt
malo pro bonis de-
trahebant mihi,
quoniam sequebar
bonitatem.
Ne derelinquas
me dñe deus meus
ne discesseris a me.
Intẽde in adiuto-
riũ meũ dñe deus
salutis mee. psal.
Miserere mei
deus, secundũ
magnã miam tuã
Et secũdũ multitu
dinẽ miserationũ
tuarũ: dele iniqui-
tatem meam.
Amplius laua me
ab iniquitate mea
et a peccato meo
munda me.
Qm̃ iniquitatem
meã ego cognosco
et peccatũ meũ con
tra me est semper.
Tibi soli peccaui
et malũ coram te fe-
ci: vt iustificeris in

I. B.

and banquyshe when thou
tudged. Lo, I was beg
in wyckednesse: and my mo
conceyued me in syn. Lo, th
hast loued truth: the vnkno
and secrete thynges of thy
dome, hast thou vttered to
Sprynkle me lorde with yso
and so shall I be cleane: tho
shalte washe me, and then sh
I be whyter then snowe.
Unto my hearyng shalt tho
gyue Joye and gladnesse: an
my weykened bones shal be
freshed. Turne thy face fro
my synnes: and wype away
my wyckednesse. A pure hert
create in me, o god: and an by
ryght spirite make a new wit
in me Cast me not away fro
thy face, and thy holy Spiryt
take not from me.
Restore to me the gladnesse o
thy saluacyon: & strengthen m
with a pryncipal herte. I sh
enstructe the wycked, that the

may know thy wayes: and the
vngodly shal be cõuerted to the
Delyuer me from bloodes (oh
god) the god of my health & my
tongue shal exalte thy ryghte-
wysnes. Lorde open thou my
lyppes, and thy mouthe shall
shewe forth thy prayse. For yf
thou haddest desired sacrifices
I had surely geuen it: but thou
delytest not in burnt sacrifices.
A sacrifyce to god is a lõwly
spirite, contrite and an hũble
herte thou shalte not dispyse (o
god.) Deale gently of thy fa-
vourable beneuolence vnto Syõ
that the walles of Hierusalem
may be buylte agayne.
Then shalt thou accept the sa-
crifyce of rightwysnes, oblacy-
ons & burnt offrynges: then
they lay calues vpõ thyne alter.
Glory be to the father. Amen.

LOrde heare my prayer,
& let my clamour come
vnto the, Nourne not thy face

ẽm tuã a me: in qua
cunq; die tribulor
inclina ad me aurẽ
tuam.
In quacunq; die
inuocauero te: ve-
locit er exaudi me.
Q; defecerunt si-
cut fumus dies mei
et ossa mea sicut
cremium arruerũt
Percussus sũ vt
fenum et aruit cor
meũ: quia oblitus
sum comedere pa-
nem meum.
A voce gemitus
mei adhesit os me
um carne mea.
Similis factus sum
pellicano solitudi-
nis: et factus sum
sicut nicticorax in
domicilio.
Vigillaui et fact'
sũ sicut passer: so-
litarius in tecto.
Tota die ex phra-
dãt mihi inimici
mei: et q̃ laudabãt
me aduersum me iu
rabant.
Quia cinerẽ tãq̃
panẽ mãducabam
et potũ meum cum
fletu miscebam.
A facie ire indig-
nationis tue: quia
eleuãs allisisti me
fro̅ me: when soeuer I am tro
bled, bowe thyn eare vnto me:
In what day soeuer that I am
troubled heare me quyckly.
For my dayes haue vanished
as smoke: and my bones waxe
dry: as a fyre brande. I am
stryke & my hert wythered lyke
haye bycause I forgatte to eate
my breade. With the noyse of
my mournynge my bone hathe
cloue to the flesshe. I am made
lyke vnto a pellicane of wilder-
nes, & am made lyke the nyght
rauen in an house. I haue wat-
ked, & am made lyke a sporow
solitary i the roufe of an house.
All day dyd myn enmyes rayle
vpo̅ me: and they that prayse
me conspyred agaynst me.
For I dyd eate asshes as breade
and myngled my drynke with
weppynge. In regarde of thy
wrath & indignacion: for thou
takyng me vp diddest caste me
agaynst the grounde.

My daies haue faded as a shadowe: & I haue wythered lyke haye. But thou lorde abyde for euer, & thy memoryal is frō one generacyon vnto a nother. Thou lord arysyng shal haue mercy of Sion for it is time to haue mercy on it, for the tyme cōmeth. For the stones therof haue pleased thy seruaūtes: and they shal haue ruth on ỹ groūd therof. And the people shall feare thy name, o lorde: and all the kinges of the erth thy glory. For the lorde hath buylded Sion and shal be sene in his glory. He hathe regarded the speach of the humble, and hath not dispysed theyr prayer. Yet these thyngs be wrytten in another generacyon: and the people that shall be created shall prayse the lord. For he hath loked downe from his hyghe holy place: the lord hathe loked downe from heuyn vnto the earth.

Dies mei sicut umbra declinauerunt: et ego sicut fenum arui.

Tu autē dñe in eternum permanes et memoriale tuum in generatione et generationem.

Tu exurgens dñe misereberis sion: quia tempus miserendi eius quia venit tempus.

Quoniam placuerunt seruis tuis lapides eius et terre eius miserebuntur.

Et timebunt gentes nomen tuū dñe et oēs reges terre gloriam tuam.

Quia edificauit dominus sion: et videbit in gloria sua.

Respexit in oratione humilium: et non despexit precem eorum.

Scribantur hec in generatione altera: et populus qui creabitur laudabit dominum.

Quia prospexit de excelso sancto suo de celo in terram aspexit.

Vt audiret gemitus

ens expeditorum:
vt solueret filios
interemptorum.
Vt annuncient in si
on nomē dñi cer lau
dē eius i hierusalē

In conueniendo po
pulos in vnū: et re
ges vt seruiāt dño
Respondit ei in via
fortitudinis sue pauci
tatē dierū meorū
nuncia mihi.

Ne reuoces me in
dimidio dierū me
orū in generatione
et generationem
anni tui.
Initio tu dñe ter
ram fundasti et opera
manuū tuarū sunt
celi.
Ipsi peribunt tu
aūt permanes: et oēs
sicut vestimentū
veterascent.
Et sicut operto
rium mutabis eos et
mutabuntur tu aūt
idē ipse es et anni
tui non deficient.

Filii seruorū tu
orū habitabunt et
semē eorū in seculū
in seculum dirigetur.

For to heare the waylynge
the that be fettred: for to lose
sones of them thatwere slayne.
That they shulde in Syon
clare the name of the lorde: and
his prayse in Hierusalem. In
assemblyng of people togyther
& kynges for to serue the lord
He answered hym i the way
his vertu, shew to me the sho
nes of my dayes. Cast me n
backe in the middy of my day
ito ȳ euerlastingnes of thy
From the begynnyng ȳ for
hast layde the foundacion of
earth: & the workes of thy ha
des are the heuyns They
perysshe but thou abydest: &
shal ware olde as a garme
And as a couering thou
chaūge them: and they shall
chaūged, but thou arte one
the same, and thy yeares sh
not fayle The sones of thy
maūntes shal dwel togyther
theyr seede shal be dyrected

ner. Glory be to. &c. Psalme.

OVt of the deepe place, haue I called vnto the (o lord) lord heare my voyce. Let thyne eares be intentyke, to the voyce of my prayer. Yf thou (lorde) wylte loke so straytly vpon sinnes: o lorde, who shall abyde it? But there is mercy with the & because of thy lawe, haue I abyden the, o lord. My soule hath abyden in his worde: my soule hath trusted in the lorde.

From the morninge watche vnto nyght: let Israel trust in the lorde. For with the lord there is mercy: and his redemptiō is plenteous. And he shal redeme Israel, frō al the iniquites of it. Glory be to the father. Psalm.

LOrde heare my prayer: let thyne eares perceyue the voyce of my desyre, for thy truthes sake heare me for thy ryghtuousnes sake. And enter not into iudgemēt with thy seruaūt for euery liuīg

Gloria. Psalm.

DE profundis clamaui ad te dñe: domine exaudi vocē meam.

Fiant aures tue intendentes: in vocē deprecationis mee.

Si iniquitates obseruaueris dñe domine quis sustinebit.

Quia apud te propitiatio est et propter legem tuā sustinui te domine. Sustinuit aīa mea in verbo eius: speravit aīa mea in dño.

A custodia matutina vsq; ad noctem speret Israel in domino.

Quia apud dominum misericordia: et copiosa apud eum redemptio.

Et ipse redimet Israel: ex omnibus iniquitatibus [illegible]

Gloria. Psalm.

DOmine exaudi [illegible] auribus [illegible] consecratione [illegible] veritate tua [illegible] [illegible] Et ne intres [illegible] [illegible] quia non [illegible]

editur in cõſpectu
tuo omnes viuens.
Q; ꝑſecutus eſt in
imic⁹ aiaz meã: hu
miliauit in terra
vitã meã. Collo-
cauit me in obſcuꝛ
ſicut moꝛtuos ſe-
culi et anxiatus eſt
ſuper me ſpũs me⁹
in me turbatum eſt
coꝛ meum.
Memoꝛ fui dieꝝ
antiq̃ꝝ meditatus
ſũ in oib⁹ opꝛib⁹ tu
is et in factꝭ manuũ
tuaꝝ meditabar.
Expandi manus
meas ad te aia me
a ſicut terra ſine
aqua tibi.
Velociter exaudi
me domine: defe-
cit ſpiritus meus.
Non auertas fa-
ciẽ tuam a me et ſi-
milis ero diſcendẽ-
tibus in lacum.
Auditã fac mihi
mane miſeꝛ tuã q̃a
in te ſperaui.
Notam fac mihi
viam in qua ambu
lẽ: quia ad te leua-
ui animam meam.
Eripe me de ini-
micis meis dñe ad
te cõfugi doce me
facere voluntatem

lyuyng ſhal not be iuſtifyed
thy ſyght. For an enemy
ꝑſued my ſoule: hath bꝛought
lowe my lyfe in earth He hath
ſet me in derkenes, as the dead
men of the woꝛlde: and my ſpi-
ryte was vexed, my hert trou-
bled within me. I haue be
mindeful of olde dayes I haue
ſtudyed vpon all thy woꝛkes
in the dedes of thy hãdes I me
ſed. I haue ſtretched foꝛth my
hãdes vnto the, my ſoule vnto
the as earth without water.
Haſtily heare me, o loꝛd: my ſp
ryte hath fayled me. Hou
not thy face from me: leſte I
lyke to men deſcendynge in
a pytte Cauſe thy mercy to
herde of me betymes, foꝛ in
haue I truſted Shewe me
way wherin I may walke:
vnto the haue I lyfte vppe
mynd. Delyuer me from my
enemyes loꝛd vnto the haue
flede: teache me to do thy

for thou arte my god.
Thy good spirite shal conduit me into the lande of vyghtfulnes for thy names sake lorde ꝑ shalt reuyue me through thyn equyte Thou shalte bryng my soule frō trouble, and through thy mercy destroy all myne enemyes. And thou shalt destroy all that molest my soule: for I am thy seruaunt.
Glory be to the father to the.
Anty. Remembre not, o lorde the faultes eyther for vs, or of our parentes, neyther take thou vengeaunce our synnes.
Spare (o lord) spare thy people whiche thou hast redemed with thy precyous bloode. Be neuer more angry with vs.

¶ The .xv. psalmes.

I Cryed vnto the lorde. et I lyfted vp myne eyes.
I reioyced in those Vnto the I haue lyfted Except the lord. They that trust in the lorde

tuam quia deus meus es tu.
Spiritus tuus bonus deducet me in terrā rectā: ꝓpter nomen tuū dñe viuificabis me in equitate tua.
Educes de tribulatione aiam meā et in mīa tua disperdes omnes inimicos meos.
Et perdes omnes qui tribulant animam meā: quōm ego seruus tuus sum.
Gloria. Antiphō.
Ne reminiscaris dñe delicta nostra vel parentū nostrō: neq; vindictam sumas de peccatis nostris. Parce nobis domine parce populo tuo quē redemisti precioso sanguine tuo: ne infurieris contra nos in eternū.

Quindecim. psal.
Ad dñm cum
Ad eum
Lauda
Bñdic
Dil
Qui

In conuertendo.
Dilli dominus.
Beati omnes.
Depe expugnaue.
De pꝛofundis.
Domine non eſt.

Pſalmus.

MEmento dñe dauid et oēs māſuetudinis eius
Sicut iurauit domino: voꝟ uouit deo iacob.
Si introiero in tabernaculū domus mee: ſi aſcendero in lectū ſtrati mei.
Si dedero ſomnū oculis meis: et palpebris meis dormitationem.
Et requiē tempoꝟibus meis donec inueniam locum domino: tabernaculum deo iacob.
Ecce audiuimus eā in effrata: inuenimus eam in campis ſilue.
Introibimꝰ in tabernaculū eiꝰ: adoꝟabimꝰ in loco vbi ſteterūt pedes eiꝰ.
Suꝛge dñe in requiē tuā tu et arca ſanctificationis tue.
Sacerdotes tui

When the loꝛde tur. Except the loꝛde. Bleſſed be all that Eſtiones haue they. From the deepe places. Loꝛde my herte is not exalted. Pſalme.

LOꝛd haue mynd of Dauid: & of al his mekenes As he hath ſwoꝛne to the loꝛd he hath made a vow to the loꝛd of Jacob. Yᵗ I ſhal enter into the tabernacle of my houſe yᵗ I ſhal aſcende into the bed where I lye. Yᵗ I ſhall gyue ſlepe vnto myne eyes: and ſlombꝛynge vnto myn eye lyddes And reſt vnto the temples of myn head vntyll I fynde a place foꝛ the loꝛd a tabernacle foꝛ the god of Jacob. Lo we haue herde her in Effrata: we founde her i the feldes of wodde We ſhal enter into his tabernacle we ſhal woꝛſhyp in the place where his fete ſtode. Aryſe loꝛde into thy reſt thou & the arche of thy ſanctifycacyon. Let thy pꝛeeſtes do

n iustyce, and thy sayntes re-
ioyse. ¶ For thy seruaũtes Dauids
sake: turne not bake the face of
thy anoynted. ¶ The lord hathe
swoꝛne trueth to Dauid & shal
not deceyue hym: of the fruyte
of thy bellye shal I set one vpõ
thy seate. ¶ If thy chyldꝛen wyl
kepe my testament: & my testa-
monyes, those that I shal teach
them. And theyꝛ sones wold
without ende shal syt vpõ thy
seate. ¶ The lorde hathe chosen
Syon he hath chosen it foꝛ his
wellynge place. ¶ This is my
resting place foꝛ euermoꝛe here
shall I dwel, foꝛ I haue chosen
it with blyssynge. ¶ The wydow
of it I shal blysse, the pooꝛe peo
ple of it I shal fulfyl vñ bꝛede
I shall compasse the pꝛeestes
therof with helth & the sayntes
therof shal tryũphe vñ gladnes
¶ Hyther shall I bꝛynge the
hoꝛne of Dauid I haue pꝛepa-
red a lanterne foꝛ my anoynted

induantur iustitiã: et sancti tui exultent.
Propter dauid seruũ tuũ nõ auertas faciẽ xpi tui.
Iurauit dñs dauid veritatẽ et non frustrabit eum de fructu ventris tui ponã sup sedẽ tuã
Si custodierint filii tui testamẽtũ meũ: et testimonia mea hec que docebo eos
Et filii eoꝝ vsq; in seculũ: sedebunt super sedẽ tuam.
Quã elegit dñs sion. elegit eam in habitationẽ sibi.
Hec requies mea in seculũ seculi hic habitabo quoniam elegi eam.

Viduã eius benedicẽs benedicã: pauperes eius saturabo panibus.
Sacerdotes eius induã salutari: et sancti eius exultatione exultabunt.

Illuc pꝛoducã cornu dauid: paraui lucernã xpõ meo.

K 5

Inimicos eius in
duã confusione su
per ipsũ aũr efflore
bit sanctificatio mea
Gloria patri. ℔s.

Ecce quam bo
nũ et quã iocũ
dum: habitare fra
tres in vnum.
Sicut vnguẽtum
in capite: quod de
scendit in barbam
barbam Aaron.
Quod discendit
in horã vestimẽti
tus: sicut ros her
mon qui discendit
in montem Sion.
Quoniã illic man
dauit dñs benedic
tionem: et vitam
vsq; in seculum.
Gloria patri. ℔s.
Ecce nunc be
nedicite dñm
omnes serui dñi.
Qui statis in do
mo dñi in atriis do
mus dei nostri.
In noctibus extol
lite manus vestras
in sancta et benedi
cite dominum.

Benedicat te dñs
ex sion qui fecit ce
lum et terram.
Gloria patri. ãa.

The enemyes of hyrn
cõpasse with confusion
surelye shall my sanctifica
stonyshe. O lorye be to the

Beholde, howe good an
pleasaunte it is: for bre
thrne to dwel togyther
as oyntment in the heed: th
discẽdeth in to the bearde, e
the bearde of Aaron. Whic
discended into the skyrte of h
garment: as the dewe of he
that discẽded into the mou
For there hath the lorde p
mysed blessynge: & lyfe wo
without ende. O lorye be.

Do, nowe blysse ye t
lorde: al the seruaũt
the lorde. Which stande in
house of the lorde, in the cou
of oure goddes house. Lyft
youre handes i the nyght to
holy places & blysse the Lor
The lorde of Syon blysse
which made heuen and ear
Glorye be to the father. &c.

mercy. Remembre not o lorde.

The Letany.

LOrd haue mercy on vs
Chryst haue mercy on vs. Lorde haue mercy on vs.
Chryst heare vs.
God, father of heuē haue mercy on vs. Goddes sone redemer of the worlde, haue mercye on vs. God the holy goost haue mercy on vs. Holy Trinite one god, haue mercy on vs
Saynt Mary pray for vs
Holy mother of god pray for
Holy mayde of maidens pray
Saynt Myghel pray for vs
Saynt Gabryel pray for vs
Saynt Raphael pray for vs
Al holy angels & archaūgels
Al ordets of holy spiryt pray
Saynt Johan baptyst pray
Al holy patryarks & prophetes.
Saynt petet pray for vs
Saynt Paule pray for vs
Saynt Andrewe pray for vs
Saynt Johan pray for vs

Sctē Jacobe.oꝝ.
Sctē Thoma.oꝝ.
Sctē Philippe.
oꝛa pꝛo nobis.
Sctē Jacobe.
oꝛa pꝛo nobis.
Sctē Mathee oꝝ.
Sctē Bartholo-
mee oꝛa pꝛo nobis.
Sctē Symon.oꝝ.
Sctē Thada.
oꝛa pꝛo nobis.
Sctē Barnaba.
oꝛa pꝛo nobis.
Sctē Marce.
oꝛa pꝛo nobis.
Sctē Luce. oꝝ.
Omnes Sancti a-
postoli et euange-
liste oꝛate ꝓ nobis.
Omnes scti discꝛi-
puli et innocentes
oꝛate pꝛo nobis.
Sctē Stephane.
oꝛa pꝛo nobis.
Sctē Lyne. oꝝ.
Sctē Clemēte.oꝝ.
Sctē Cornelii.oꝝ.
Sctē Cypꝛiane.
oꝛa pꝛo nobis.
Sctē Laurēci.oꝝ.
Sctē Vincēci.oꝝ.
Sctē Cosme.oꝝ.
Sctē Fabiane.
oꝛa pꝛo nobis.
Sctē Sebastiane.
oꝛa pꝛo nobis.
Sctē Thoma.oꝝ.
Sctē Evalme.oꝝ.

Saynt James pꝛay foꝛ vs
Saynt Thomas pꝛay foꝛ vs
Saynt Phylyp pꝛay foꝛ vs
Saynt James pꝛay foꝛ vs
Saynt mathewe pꝛay foꝛ vs
Saynt Bartholome pꝛay foꝛ
Saynt Symon pꝛay foꝛ vs
Saynt Thade pꝛay foꝛ vs
Saynt Mathie pꝛay foꝛ vs
Saynt Bernabe pꝛay foꝛ vs
Saynt Marke pꝛay foꝛ vs
Saynt Luke pꝛay foꝛ vs
All holy apostlꝭ & euangelistꝭ
All holy disciples & innocentes
Saynt Stephan pꝛay foꝛ vs
Saynt Lyne pꝛay foꝛ vs
Saynt Clement pꝛay foꝛ vs
Saynt Cornelys pꝛay foꝛ vs
Saynt Cypꝛyane pꝛay foꝛ vs
Saynt Laurence pꝛay foꝛ vs
Saynt Vyncent pꝛay foꝛ vs
Saynt Cosme pꝛay foꝛ vs
Saynt Fabiane pꝛay foꝛ vs
Saynt Sebastian pꝛay foꝛ vs
Saynt Thomas pꝛay foꝛ vs
Saynt Evalme pꝛay foꝛ vs

Saynt Edmunde pray for vs | Scte Edmunde ora
Saynt Chrystofer pray for vs | Scte Christofore ora pro nobis.
Saynt george pray for vs | Scte Georgi ora
Saynt Blase pray for vs | Scte Blasi ora.
Saynt Adrian pray for vs | Scte Adriane ora pro nobis.
Al holy martyrs pray for vs | Omnes sancti martyres, orate.
Saynt Edwarde pray for vs | Scte Edwarde ora pro nobis.
Saynt Sylvester pray for vs | Scte Sylvester ora pro nobis.
Saynt Lyon pray for vs | Scte Leo. ora
Saynt Hierome pray for vs | Scte Hieronime ora pro nobis.
Saynt Augustyn pray for vs | Scte Augustine ora pro nobis.
Saynt Ambrose pray for vs | Scte Ambrosi. ora
Saynt Gregory pray for vs | Scte Gregori. ora
Saynt Isodore pray for vs | Scte Isidore ora.
Saynt Julyane pray for vs | Scte Iuliane ora.
Saynt Lambertt pray for vs | Scte Lamberte ora
Saynt Martyne pray for vs | Scte Martine ora pro nobis.
Saynt Anthony pray for vs | Scte Antoni ora.
Saynt Nycholas pray for vs | Scte Nicholae ora pro nobis.
Saynt Leonarde pray for vs | Scte Leonarde ora
Saynt Erkenwalde pray for | Scte Erkenwalde ora
Saynt Edmunde pray for vs | Scte Edmunde ora
Saynt Benet pray for vs | Scte Benedicte ora
Saynt Dunstane pray for vs | Scte Dunstane ora
Saynt Cuthbert pray for vs | Scte Cuthberte ora
Al holy confessours pray for | Omnes sancti confessores, orate

Sctā maria mag-
dalena ora ꝓnobis
Sctā mar. Egip-
tiaca ora ꝓ nobis
Sctā Anna. or
Sctā Katherina.
ora ꝓo nobis.
Sctā Wargare-
ta. ora ꝓo nobis.
Sctā barbera or.
Sctā Helena. or.
Sctā appolonea.
ora ꝓo nobis.
Sctā agatha. or.
Sctā lucia. or.
Sctā Agnes. or.
Sctā Cecilia. ora.
Sctā gertrudis.
ora ꝓo nobis.
Sctā Bzigitta. or
Sctē Vrsula cū
sodalibus tuis.
orate ꝓo nobis.
Oēs sctē Vgines.
orate ꝓo nobis.
Oēs sctiet sctē dei
orate ꝓo nobis.
Ꝓpitius esto.
Parce nobis dñe.
Ab omni malo.
[illegible] dñe.
[illegible] dīa-
[illegible] dñe.
[illegible] one
[illegible] era.
[illegible] ꝓ-
[illegible] ctorem
[illegible] ctā.
Ab insidiationi-

Saynt Mary mygdal[illegible]
Saynt Mary Egypc[illegible]
Saynt Anne ꝓay [illegible]
Saynt Katheryn ꝓay [illegible]
Saynt Wargarete ꝓay [illegible]
Saynt Barbare ꝓay [illegible]
Saynt Helayne ꝓay [illegible]
Saynt Appolyne ꝓay [illegible]
Saynt Agathe ꝓay [illegible]
Saynt Luce ꝓay [illegible]
Saynt Agnes ꝓay [illegible]
Saynt Cycyll ꝓay [illegible]
Saynt Gertrude ꝓay [illegible]
Saynt Brygytte ꝓay [illegible]
Saynt Vrsula with [illegible]
felowes ꝓay [illegible]
All holy vyrgyns [illegible]
All [illegible]
Be mercyfull [illegible] pace vs. g[illegible]
From all yll Lorde delyuer [illegible]
From the awaytes of the d[illegible]
uyll. Lorde delyuer vs.
From endles dampnacyon.
Lorde delyuer vs.
From the fumment peryll [illegible]
our synnes Lorde delyuer [illegible]

From al the assaultes of de-
uils. Lord delyuer vs. From
the spirite of fornicacyon. Lord
From the desyre of vayngloxy
lorde dely. From all vnclen-
es of body and soule. Lord de
From wrath and hate, and al
yll wyll. Lord delyuer vs.
Frō vncleane thoughtes. Lord
Frō blyndnes of herte. Lorde
Frō lyghtnyng & tēpest. Lor.
From sodayne and vnprouy-
ed death. Lorde. By the myst-
ry of thy holy incarnacyon.
delyuer vs. By thy natyuyte
delyuer vs. By thy circūcisyō
delyuer vs. By thy baptysme
delyuer. By thy fastyng. De.
By thy crosse & passyon. Dely
By thy precyous death. Dely
By thy glorious resurrecyō
delyuer vs lorde. By thy mer
uaylous ascencyō. Delyuer vs
By the grace of the holy gost
dely. In the houre of deathe
succour vs lorde. In the day

dyc dyamonum.
A spū fornicacionis libera nos.
A ab appetitu inanis glorie. Libera.
A ab omnibus immundicijs mentis et corpor. Libera.
A ira et odio et malo voluntate.
A immundis cogitationibus. Libera.
A secrete corporis fulgure et tempestate. Libera.
A subitanea et improuisa morte.
Per misteriū
Per
tionem. Libera
Per sanctā
Per
Per
Per
Per
Per
In
Libera

K.8.

of iudgement. Lorde h
We synners pray the
vs. That thou gyue
We pray the to heare
thy mercy & thy pyte
preserue vs. We pray.
vouchsafe to gouerne
thy church. We pray.
gyfte apostolyke and
grees of holy relygyon
& saued. We pray.
gyue peace and concorde
kynge & pynce & alle
We pray. That thou
our bisshoppes and
holy relygyon. We
That thou kepe al the
dens of lapnes in
tyce. We pray the to
That thou preserue
people whyche thou
med with thy precyous
We pray the to heare vs.
That thou gyue all
factours temporallynge
vs. We pray the to

That thou wylt delyuer the
soules of vs and oure parentes
from eternal damnacion. We
That thou vouchsafe to gyue
and preserue the fruytes of the
erth. We pray the. That thou
vouchsafe to cast vpon vs thy
mercyfull eyes. We pray the.
That thou do cause the obse-
uy of oure seruyce to be reuo
able. We pray. That thou do
lucke vp oure myndes vnto he
inly desyres. We pray the to.
That ȳ vouchsafe to beholde
releue the misery of the poore
nd the captyue. We pray the.
That thou gyue euerlastinge
st to al that beleue in the both
rycke and deed. We pray the.
That ȳ vouchsafe to here vs.
Sone of god we pray the to
Sone of god. We pray the to.
Sone of god. We pray the to.
Lambe of god that takeste a-
y the syn of the worlde.
re vs lorde. Lambe of god

lis peccata mundi
Miserere nobis dñe

Agnus dei q̄ tol-
lis peccata mundi.
Miserere nobis.
Kyrie eleison.
Xpe eleison. Kyrie
eleison. Pater nr̄.

Et ne nos. Sed
libera nos Oſten-
de nobis domine
miam tuam. Et sa-
lutare tuum da no-
bis Et veniat su-
per nos mia tua
dñe Salutare tuū
secundū eloquium
tuū. Peccauimus
cū patribus nr̄is.
Iniuſti egimus in
iquitatē fecimus.
Dñe ne secundū
peccata nostra faci
as nobis. Neq; se-
cundū iniquitates
nr̄as retribuas no
bis.
Oremus. Mitte di
gnare eccliē.
Sacerdotes tui in
duantur iuſtitiā et
sancti tui exultent.

Mitte fratribus et
sororibus nostris
nostros fac ser-

that takeſt away the ſyn of
woꝛlde. Spare vs loꝛde.
Lambe of god, that takeſt a
way the ſynne of ỹ woꝛld. Hau
mercy on vs. Loꝛde haue me
cy ou vs. Chꝛyſt haue mercy
ou vs. Loꝛde haue mercy o
vs. Our father. And leade v
But delyuer vs from. Verſe,
Loꝛd ſhewe vs thy mercy.
And gyue vs thy ſauing he
verſe. And let thy mercy co
vpon vs. Ry Thy ſauyng he
acꝛoꝛdyng to thy pꝛomyſe. ve
We haue offended with ou
foꝛe fathers. Ry. We h do
wꝛonge, and cõmitted iniqui
verſe. Loꝛde do not to vs a
coꝛdyng to our ſynnes. Ry
ther rewarde thou vs after o
vngodlynes. Verſe. Let
pꝛay foꝛ euery degre of ꝑchu
Reſpond. Let thy pꝛeſtes do
tuſtyce, and let thy ſayntes
toyſe. verſe. Foꝛ our bꝛot
& ſyſters. Ry. Saue (o god

ſeruauntes, bothe men and wo
men, that truſte in the. verſe.
Let vs pray for al chriſten pe
ople. Re. Lorde ſaue thy people
and bleſſe thyne herytage and
rule them, and exalt them euer
more. vers. Lorde ſende peace
throughe thy vertue. Re. And
great abūdaūce in euery coūtre
The ſoules of all thy ſeruaūts
both men and women may reſt
in peace. So be it. Verſe.
Lorde heare my prayer. And
lyue hearyng to my clamour.
Re. For remyſſyon of ſynnes.
O God to whome is appro-
pried to be merciful euer
and to ſpare, take our prayer &
of thy merciful pite aſſoyle the
that are bound with the chayne
of ſynnes. By Chriſt our lord
So be it. For the Church
Almyghty eternall god
which alone doeſt great
wonders, graunt vnto thy ſer-
uauntes, the byſſhops, & to all
vos tuos et ancil-
las tuas deus mi-
us ſperantes in te.
Oremus pro cun-
cto populo xpiano
Saluum fac popu-
lū tuū dñe et bene-
dic hereditate tuę
et rege eos et extol
le illos vſq; in eter-
nū. Dñe fiat pax
in virtute tua. Et
abundantia in tur
ribus tuis. Anime
famulorū famula-
rūq; tuarum requi
eſcat in pace. Ane
Domine exaudi
oratione meam
et clamor meus ad
te veniat.
Pro remiſſione
peccatorum.
O Deus cui pro-
prium eſt miſe-
reri ſemp et pcre
ſuſcipe deprecati-
one nr̄am vt quos
delictorū catena
conſtringit mi-
ſeratio tue pietatis
abſoluat pter.
Pro eccleſia.
O

gas cõgregationes illis cõmissas spiritũ gre salutaris: vt in veritate tibi cõplaceant ꝑpetuũ eis roꝛe tue benedictionis infunde. ꝑ xpm.

℣ Pro charitate.

Deus qui charitatis dona ꝙ gram sti spũs tui oꝛtũ coꝛdibus fideliũ infundis: da famulis et famulabus tuis (pro quibus tuam deprecamur clementiã) salutẽ mentis et coꝛporis: vt te tota virtute diligant et q̃ tibi placita sunt tota dilectione perficiant. ꝑ xpm.

Oratio.

Deus aquo. ꝛc.

Pro misericoꝛdia

Ineffabilem miam tuã ꝙs dñe nobis clementer ostende: vt simul nos et a peccatis oibus exuas et a penis quas p his meremur: benignus eripias.

congregacyons cõmytted vnto them, the spiryte of grace. And to ỹ ende that they may please the, powze out of them the perpetual dewe of thy benedyccyõ By Chryst. ℣ Foꝛ charyte.

O God, whiche doest infuse the gyftes of charyte in the hertꝭ of ỹ faythful, thꝛough the grace of ỹ holy goost, graunt vnto thy seruaũtes, bothe men and women (foꝛ whom we praye vnto the mercy) health of bodye and soule, that they maye loue the with all theyꝛ power, & perfourme with al loue the thynges that be pleasyng to the.

Foꝛ peace. O god frõ whom

℣ Foꝛ mercy.

Holde we beseche the, shewe vnto vs thyne vnspeakeable mercy, that ỹ bothe purge vs from all our synnes and mercyfully delyuer vs from the payn that we deserue foꝛ same. By Chryst our loꝛde.

¶ For the soules departed.

O God that arte creatour & redemer of all faythfull people graunt vnto the soules of al true byleuers beyng dead remyssyon of all theyr synnes, that throughe deuout prayers they may attaine thy gracious pardon, whiche they haue alwayes desyred. By Chryst.

¶ For the kynge.

LOrd god of hostes, kyng most myghty & stronge by whom kynges do reygne, & in whose handes are the hertes of all kynges: graunt vnto thy well beloued seruaunt. H. oure kyng contynual helth of body & soule, that his herte alwayes enclinynge to holsome & godly counsels, and the enemyes of the cõmon welth beynge vanquyshed, we may longe enioye vnder hym perpetuall peace, and brotherly concorde. By Chryst

¶ For all estates.

Per Christum.

Pro aliab⁹ defũct.

FIdelium deus oim conditor et redẽptor aiabus oim fideliũ defunctorũ remissionem cũctorũ tribue peccatorũ: vt indulgentiã quã semp optauerũt pijs supplicationib⁹ cõliquã tur. Per xpistum.

¶ Pro rege.

OOmine deus exercituũ, rex potens et fortis, a quẽ reges regnant et in cuius manus sunt corda regum oim dilecto famulo tuo. H. regi nõ perpetuã mentis et corporis incolumitatem concede: vt corde tuo ad letã et salubria cõsilia sẽper ppendẽ, et hostibus rei publice de victis perpetua pace, et fraterna cõcordia sub eius imperio diu fruamur. Per christum

ꝓ oīb' ordinib'
Pietate tua ꝯs
dñe nr̄oꝝ sol
ue vincula oīm de-
lictoꝝ: et intercē-
dēte bt̄a et gloꝛio-
sa semꝑ v̄gine dei
genitrice. Mar. cū
oīb' sctis tuis nos
famulos tuos re-
gē nr̄m, et oēm ppl̄m
catholicū in oī scti
tate custodi oēsq;
cōsanguinitate ac
familiaritate vel
cōfessione et cōne
xione nobis iunctos, seu
oēs xp̄ianos a vi
tiis oībus purga-
tutibus illustra,
pacē et salutem no
bis tribue, hostes
uisibiles remoue,
pestem et famem re
pelle amicis et ini-
micis nr̄is caritatē largire, et oībus
fidelib' viuis ac de
functis in terra viuen
tiū vitam et reꝙem
eternā concede. ℙ.
ꝓ vera peniten.

PEr hoꝛō oīm
sctoꝝ angelo
archāgelo patri-
archaꝝ ꝓphetaꝝ
apostoloꝝ euange-
listaꝝ martirum cō
fessoꝝ atq; v̄ginū

FOꝛ thy pytie (Lorde) I
beseche the to loose the
bandes of our sinnes, & thꝛough
the pꝛayer of the blysſed & glo-
ous euerlastyng mayde mary,
& all thy sayntes, kepe vs thy
seruaūtes & our kynge, and all
chꝛysten people in al holynes &
al that by kynred of blod oꝛ by
familiarite, oꝛ by confeſſyon &
pꝛayer are ioyned & vs, cleanse
them lorde of al vyces lyghten
them & vertues, peace & helth
gyue to vs: put fro vs all oure
enemyes aſwel they that are vi
ſible as inuiſyble, gyue thy cha
ryte to our frendes, & to our en
myes and health to al chꝛysten
men quycke and dead, graunte
lyfe and endles reſt. By Chꝛyſt

FOꝛ true repentaunce.

THꝛough the merytes, in
tercessions pꝛayers and
ſuffrages of al these holy An
gelles, patriarkes, pꝛophetes,
apoſtles, Euaūgeliſtꝭ, martyꝛs

cõfessours, virgyns, and al the
electe seruaũtes, most mercyful
lorde. powre into oure hertes a
foũtayne of teres, to thende we
may perfitely know the offence
of our cõscyence, & that we may
truely cõfesse before the, the de
faut̃ of our actes cõmitted and
by the liberalite of thy grace to
haue assured pardõ therof. By
The ꝓyes of saynt Bernarde.

ILluminate myne eyes, to
the ende I neuer slepe in
darkenes: lest myn enemyes say
at any tyme, I haue preuayled
agaynst hym. O lorde.
Lorde I cõmende my soule in
to thy handes: o lorde very god
ꝓ hast redemed me. O sauyour.
I haue spokẽ with my tongue
Lorde gyue me knowledge of
my ende. O holy.
And the numbre of my dayes
what it is: that I may knowe,
howe moche I lacke. O god.
Lorde thou hast brokẽ my

et oĩm electoꝝ tuo
rũ merita intercessi-
ones oĩones ꝛ fac
fragia, clementissi-
me dꝰ ifũde cordi
bꝰ nris tõte lachry-
marũ vt possimus
reatũ cõtritõe nr̃e
ꝓfecte cognoscere
et valiam⁹ cor̃a te
delicta oĩm factoꝝ
rũ ntoꝝ̃ et cõmis-
sa fideliter accu-
sare et de eis tua
mia ꝑstante venĩ
ꝓfectã habere. ℞.

℣. Illus scti
Barnardi.

ILlumina oculos meos ne
vnquã obdormiã
in morte: neq̃ dicat inimicus meus
ꝓualui aduersꝰ eũ.

O adonai
In manus tuas
dñe cõmendo spũ
meũ: redimisti me
dñe deus veritatis
O messeas. Occu-
tus sum in lingua
mea notã fac mihi
dñe finem meum.

O agios.
Et numerũ dier
meoꝝ̃ quis est: vt
sciã quid desit mihi.

O heloy.
Dirupisti dñe vi-

eulz mea tibi ſa-
crificabo hoſtiam
laudis : et nomen
domine inuocabo.

O emanuel.

Deriit fuga a me
et nō eſt qui requi-
rat animam meam

O Chriſte.

Clamaui ad te
dñe dixi tu es ſpes
mea portio mea in
terra viuentium.

O rex noſter.

Fac mecū ſignū
in bonū vt videāt
oderunt me: et cōfū
dantur qm̄ tu dñe
adiuuiſti me et con
ſolatus es me.

O rabbi.

Signatum eſt ſup
nos lumen vultus
tui domine dediſti
letitiā in cordꝫ meo
Glozia patri . ꝛc.

IEſu fili dei
omniū conditoz adiuua me: vt
in vanis cogitatio
nibus non delectez
Pater noſter. Aue.

IEſu fili dei q̄
coz̄ iudice ta-
ciſti tene linguā
meam donec cogi-
tem qualiter et
quid loquar.
Pater noſter. Aue

bondes, I ſhal gyue to the
crifyce of prayſe: & ſhal call on
ỹ name of the lozde, o emanuel
Refuge is taken from me: and
there is none that ſeke my lyfe,
O Chryſt. I haue cryed to the
(o lozde) I haue ſayd thou arte
my hope and my pozcion in the
lande of the lyuynge. O kynge
Make me a ſygne of goodnes
that they which hate me may ſe
it, and be confounded: foz thou
lozde haſte helped me, and con-
fozted me. O mayſter.
Lozd the lyght of thy counte
naunce is marked on vs: thou
haſt made my hert yotful. O Ie
IEſu ſoue of god maker of
all thynges, helpe me, to
the ende I delyte not in vayne
thoughtes. Our father which
IEſu ſone of god, which
heldeſt thy peace befoze
Judge, kepe my tongue vntyl
I haue deuyſed how, and what
I ſhal ſay. Our father which.

Iesu sone of God, whiche
wast bouñ rule my handz
& al my membzes, to thende my
wozkz may cõme to a good end
Our father. Hayle. ℣. Aryse
lozde & helpe vs. ℟ And foz thy
names sake deliuer vs. Prayer
I Beseeche the lozde Jesu to
cause me haue in thy loue
a meane without mesure, an af
fectyon without meane, a long
ynge without ozdze a burnyng
without ceasynge. So be it.
I byleue in god the father. &c.
The Euynsong of the Dirige.
Anty. Placebo. The Psalm.



I Haue loued, foz the Lozde
shall here the voyce of my
prayer.
Foz he hath enclyned his
eare vnto me & all my lyfe,

Iesu fili dei
lagatus fuit
rege manus meas
et oñs medias mea
vt opera mea dom
dãt ad bonũ finem
Pater noster. Ave
℣. Exurge domine
adiuua nos. ℟.
Et libera nos,
pter nomen tuũ.
Dzemus.
Veto domine
Jesu largire
mihi in amoze tuo
modũ sine mensu
ra affectũ sine mo
do languoze sine
ozdine ardoze sine
discretione. Amen.
Credo in deum.
Ad vesperas.
mortuoꝝ.
Ant. Placebo
Psalmus.
Dilexi quoniã
exaudiuit dos
minus vocem oza
cionis mee.

Quia inclinauit
aurẽ suam mihi: et
in diebus

L 5-

inuocabo.
Circumdederūt me dolores mortis et pericula inferni inuenerunt me.
Tribulationem et dolorē inueni et nomen dñi inuocaui

O dñe libera animam meā misericors dñs: et iustus et deus noster miserebitur,
Custodiens paruulos dñs: humiliatus sum et liberauit me.
Conuertere ala mea et requiē tuā quia dominus benefecit tibi.
Quia eripuit animā meā de morte: oculos meos a lachrymis: pedes meos a lapsu
Placebo dño in regione viuorum:
Requiem eternā dona eis dñe. aīn.
Et lux perpetua
Placebo dño in regione viuorū. aī.
Ps. ma. fis. Ad dñm cū. aī. Ps. ma. quia incolatus

I shall call vpon hym.
The sorowes of death haue compassed me, & the perylles of hell haue intangled me. I haue founde moch trouble and sorow and haue called vpon the name of the lord. O lord delyuer my soule for the lorde is pytifull & ryghtuous, and our god hathe mercy. The lorde preserueth the lytle ones, I was brought lowe and he delyuered me.
Turne the (my soule) into thy rest, for ꝑ lord hath done moch for the. For he hath delyuered my soule from death myn eyes frō teares: my fete frō slydyng.
I shall please the lorde in the coūtre of lyuers. Lorde gyue them eternall rest. And let contynual lyght shyne vnto them.
Anty. I shall please the lorde in the regyon of lyuers. Anty. Wo is me. The Psalme.
I cryed vnto the lorde. Anty. Wo is me for that my banish

ment is prolonged. Ant. Lorde
Psalm. I lyfted vp myn eyes
Anty The lord kepeth the trō
all yll: he kepeth euyn thy soule
Anty: Yf thou lorde Psalme.
From the deepe places, Anty.
Yf thou (lorde) imputest mens
synnes vnto thē: lorde who shal
abyde it. Ant. The workes. ps.
LORD I shal make knowledge to the with all my
hert: for ỹ hast herd the wordes
of my mouthe. In the syghte
of aungels I shal synge to the
I shall worshyp the in thy holy
temple, & shal cōfesse thy name
Upon thy mercy & thy trouth
for aboue all thynge thou hast
magnifyed thy holy name.
When soeuer that I shall call
vpon the, heare me: thou shalte
encrease strength in my soule.
Yet al the kynges of the erth
cōfesse the (o lord) for they haue
herd al ỹ wordes of thy mouth
And let thē synge in the wayes

meus prolangatus
est. ant. Dns. ps.
Heuau oēu. ant.
Dns custodit te
ab oī malo: custo-
diat aiam tuā dns.
Ant. Si iniquita.
ps. De profundis.
ant. Si iniquitates
obseruaueris dns
dne qs sustinebit.

ant. Opera. ps.
Confiteboꝛ tibi
domie in toto
coꝛde meo: qm au-
disti vba oꝛis mei.

In conspectu an-
gelorū psallā tibi:
adoꝛado ad templū
sanctū tuū et confi
teboꝛ nomini tuo.
Super mia tua
et veritate tua qm
magnificasti super
oē nomē scm tuū.
In quacunq die
inuocauero te ex-
audi me: multipli-
cabis in anima
mea virtutem.
Confitiantur ti-
bi dne oēs reges
terre: quia audie-
runt omnia verba
oꝛis tui.
Et cantēt in vijs
dni: quoniā mag-

ma' ek gloria dñi.

Quoniã excelsus dominus et humilia respicit alta a longe cognoscit.

Si ambulauero in medio tribulationis viuificabis me: et super iram inimicorũ meorum extẽdisti manũ tuam: et saluum me fecit dextera tua. Dñs retribuit p me dñe mia tua in scḋm, oga manuũ tuarũ ne despicias

Requiẽ.añ. Opera manuũ tuarum dñe ne despicias.ỹ Apozta inferi. ℟. Erue dñe aias eozum.añ. Judiui.

℣s. Magnificat.

añ. Judiui vozem de celo dicentẽ vũ mozui qui in dño mozimur. Kyrie eleison. ℣s eleisõ Kyrie eleison. ℣ater noster. ℣salmus.

of the lozde foz great is the glory of the lozde For the lozde is hygh, and beholdeth low thynges: and knoweth hygh thynge a farre. ℣f I walke in the myddes of trybulacyon, thou wylte reconfozte me: and vpõ the crueltie of myn enemyes thou hast extẽded thy power: & thy ryght hande hath made me safe. The lozde shal requyte foz me lozde my mercy is euerlastyng the wozkes of thy handes despyse thou not. Anty. Lozde despise not the wozkes of thy handes Uerse. Fro the gates of hell. ℟ Lozde delyuer theyr soules. Antyphona. I herde a voyce My soule magnyfyeth. Anty. I haue herd a voyce frõ heuẽ saying. Blessed be ỹ deed which dye in the lozde. Lozde haue mercy on vs Chryst haue mercy on vs. Lozde haue mercy on vs. Our father whiche art Hayle Mary full of. ℣salme

O Rayse the lord my soule I shall laude the Lorde durynge my lyfe: I shal synge to my god, so longe as I lyue. Truste ye not in pryuces, nor in the childzen of mē: in whom there is no helthe. My soule shal passe out, and shal returne into his coūtre in that day shal al theyr cogytacyons perysshe. Blyssed is the man, whose helper is the god of Jacob: whose hope is in the lorde god, which made heuen and earth, and see, & all that are in them. Whiche kepeth truethe euermore, doeth Judgement to them that suffer wronge: & gyueth meate to the hungrye. The lorde loseth the fettered: the lorde gyueth syght to the blynde The lord lifteth vp them that are fallen the lord loueth the ryghtuous. The lorde preserueth straungers: he shal defend the fatherles, & the wydowe, and shall destroye the

Laudā aīa mea dñm laudabo dominum in vita mea psallam deo meo ꝙdiu fuero Nolite confidere in principibus: nec in filiis hoīm in q̄bus non est salus. Exibit spūs ei⁹ et reuertet in terrā suam: in illa die ꝑ ibūt omnes cogitationes eorum.

Beatus cuius deus Jacob adiutor ei⁹ spes eius dñō deo ipsi⁹, q̄ fecit cēlū et terrā, mare et oīa que in eis sunt.

Qui custodit veritatē in seculū facit iudiciū iniurias patientib⁹ dat escā esurientibus.

Dñs soluit compeditos: dominus illuminat cecos.

Dominus erigit elisos dñs diligit iustos.

Dñs custodit aduenas: pupillū et viduā suscipiet, et vias peccatorum

dñs perdet.
Regnabit dñs in ecula : deus tuus syon in generatione et generatione.
Versus.
Aperta in ceri. Re. Erue dñe animas eoꝝ. Rl'. Credo videre bona dñi. Re. In terra viuē. Dñs Dñe exaudi Oro. Deus cui,

DEus indulgē-tiarū domine, da aīa famuli tui vel famule tue. N. cuius anniuersarii depositionis diē cōmemoramꝰ, refrigerii sedē qui etis beatitudinem luminis claritatē.

DEus qui inter apostolicos sacerdotes famulos tuos pōtificali dignitate cenceri ceriti pecta ꝗs ve quoꝝ vicē ad hoc gerebāt in terꝝ eoꝝ ppetua cōsolacio letētur in celis per Christum.

DEus venie largi tor ⁊ hūmane salutis amator ꝗs clemētiam:

wayes of synners. The lorde shal reygne euermore: thy god o syon, fro one generacyō to another. ℣ Fro the gates of hell Re. Lorde delyuer theyr soules ℣. I trust to se the goodnes of the lord. Re In the lande of lyfe Lorde heare, God to whom. &c

O God, the lorde of pardon graunt to the soule of. N. thy seruaūt (the yeres mynd of whose death we haue in remembraūce) a place of rest, the blyssful quyetnes, and clearenes of thy lyght. By Chryst our lorde.

O God, whiche hast caused thy seruaūtes in pontifycall dignyte, to be accompted amonge the preest\ apostolical graunt we beseech the that they may ioyne in heuen the continuall company of them whose offyce they dyd beare somtyme here in earth. By chryst our.

O God, the graūter of pardon, & the louer o mans

luacion, we beſech thy, mercy
hat thou wylte ſuffre the con-
regacyõs of our bzotheꝛs and
ſters, beynge departed out of
his wozlde, thzoughe the inter
ellyon of Mary the virgyn/ &
aynte Wyghel the archangel
al thy holy ſayntes, to come
o the congregacion of euerlaſ
ynge felicyte. By Chzyſt our.

¶ Watyns of the Dirige. An
Directe good lozde Pſalme.

LOzde perceyue my woz
des with thyn eares: un
derſtande my clamoure.
Take hede to the voyce of my
prayer: my kynge and my god.
Kuz vnto the wyll I pzaye (o
oꝛd) eatly ſhalt thou heare my
voyce Eatly ſhal I ſtande by
he, and I ſhal ſerfoz thou arte
god, not fauouryng iniquite.
Noz ỹ malygne ſhal not dwel
ere the, neyther ſhal ỹ vnrigh
ous abyde befoze thyne eyes
Thou haſt hated all ỹ do int-

tuam vt noſtrã
congregationem
fratres et ſoꝛoꝛes
qui ex hoc ſeculo
tranſlati ſunt: inter-
cedente beata Ma
ria ſemper virgi-
ne et bt̃o Michaele
archangelo cũ oĩb⁹
ſanctis tuis, ad per
petue bt̃itudinis.
cõſoꝛtiũ peruenire
cõcedas. ꝑ xp̃m.

¶ Ad matutinas
pꝛo defunctis. Pſ.
Dirige dñe. ꝓſal.

VErba mea
auribus pere-
cipe dñe: intellige
clamoꝛem meum.
Intende voci oꝛa-
tionis mee: rex me-
us et deus meus.
Quꝫ ad te oꝛabo
dñe: mane exaudi
es vocem meam.
Mane aſtabo tibi
et videbo: quꝫ non
deus volens iniqui
tatem tu es.
Neq; habitabit
iuxta te malignus
neq; permanebunt
iniuſti ante oculos
tuos.
Odiſti oẽs qui ope
rantur iniquitatẽ

L 8

quiter thou
speake falsh
bloody and deceitfull,
bothe abhorre
the plenteousnes of thy
Shal enter into thy
shal pray at thy holy
thy feare. Leade me
thy ryghteousnes, bycau
myne enemyes direct my
thy syght. For in the
of them there is no
heste of them is full of
The throte of them
graue desceyptfully
bothe with their
them, o god. Let them
their cogitacyons
to the greatnesse of their
nesse expell them, for they
stirred the to anger o
And let all them that
thye they shal exult
& thou shalt defend
And they shal
that loue thy

…ste the ryghteous. ¶ Lorde …
…you hast couered vs as …
…th a shelde of thy good wyll.
…them. ¶ Directe good lorde,
…y way in thy syght. Amen.
…turne the lorde. &c. Psalme.
Lorde rebuke me not in thyr.
…h. ¶ Arise the lorde and de-
…uer my soule: for he is mercy
…full vnto all that hathe mynde of the.
…ii. Lest any tyme, Psalme.
O Lorde my god in the hande
…I trusted: saue me fro all
…that persecute me, & delyuer me
…leste anytyme they deuour my
…soule as a lyon: whyle there is
…none that may redeme nor saue
…me. O lorde god, yf I haue done
…this thynge: yf wyckednes be in
…myn handes: Yf I haue quyte
…yll to them that dyd for me:
…let me then worthely fall in to
…myn enemyes handes. Yf the
…enemye persecute my soule
…and take it, and treade
…my lyfe in the earth and bryng

quiter thou shalt destroy
speake falsehode. A man
bloody and deceitful, c
bothe abhorre
the plenteousnes of thy
Shal enter into thy
shal pray at thy holy tem
thy feare. Leade me
thy righteousnes, bycau
myn enemyes direct my
thy syght. For in the
of them there is no tru
herte of them is full of
The throte of them is
graue desceyptfullye
dowith their tongues
them, o god. Let them
their cogitacyons
to the greatnesse of their
nesse expell them, for they
stirred the to anger o lo
And let all them that
the they shal euermore be
& thou shalt dwel among
And they shal glory in
that loue thy

…ste the ryghteous. Wyth …
…ou hast coueted vs as …
…th a shelde of thy good wyll.
…them. Dyrecte good lorde,
…y way in thy syght. Amen.
…ume the lorde. &c. Psalme.
…orde rebuke me not in thyne
…h. Turne the lorde and de-
…uer my soule: for he is not in
…eath that hathe the mynde of the,
…n. Lest any tyme. Psalme.
O Lorde my god in the haue
I trusted: saue me fro all
…t persecute me, & delyuer me
…ste anytyme they deuour my
…ule as a lyon: whyles there is
…one that may redeme nor saue
…e. O lorde god, yf I haue done
…s thynge: yf wyckednes be in
…yn handes: Yf I haue quyte
…d yll to them that dyd for me:
…me then worthely falle in to
…n enemyes handes. Yf the en-
…mye persecute my soule: take
…hym & take it, and treade
…lyfe to the ground, and bryng

etam meã in pul-
uerem deducat.
Exurge dñe i tra
cuã: et exaltare in
finibus inimicoꝝ
meoꝝm.
Et exurge dñe de
us me⁹ in pcepto
q̃ mandasti: et cõ
nagoga populoꝝ
circundabit te.
Et ppter hanc in
altũ regredere: do
min⁹ iudicat pꝛos
Iudica me dñe
secom iustitiã meã
et sm̃ innocẽtiã
meam super me.
Consumetur ne-
quitia peccatoꝝ
et dirriges iustum
scrutans coꝛda et
renes deus.
Iustũ adiutoꝝ
meum a domino:
qui saluos facit
rectos coꝛde.
Deus iudex iust⁹
fortis et patiẽs
numquid irascitur
per singulos dies
Nisi cõuersi fue
rit ipse gladiũ suũ vi
brauit arcũ suũ te
tendit & paauit illũ.
Et in eo paauit
vasa mortis: sagit-
tas suas ardenti-
bus effecit.

glory into duste. Aryse lo
in thy wrathe: and be exalted
thy countres of myne enemyes
And aryse my lorde god in th
pꝛecepte that thou hast cõma
ded, and the congregacyon
people shall compasse the.
And for the same go vp aga
on hygh: the lorde iudgeth na
ons. Iudge me lorde acco
dyng to my iustyce: and pꝛoce
vpon me accordyng to myn
nocency. Let the wyckedne
of synners be consumed, &
shalte ordre the iust: o god, th
enserchest hert and reynes.
My iuste helpe is frome god
whiche pꝛeserueth the ryghtu
ous in hert. The lorde is iu
iudge, stronge and pacyent:
he angry all tymes: Except
be tourned he hathe shaken h
sworde: he hath bended his bo
& hath made it redy. And ha
pꝛepared in it vessels of deat
he hath made his arrowes

Who he breadeth iniustyce, he hath conceyued sorow and hath brought forth vngodlynes.

He hath opened a lake & dygged it out: and hath fallen in to the pyt that hym selfe made.

Yet his sorowe be turned vpō his owne head: and let his wyckednesse falle vppon his owne crowne. I shall make knowe=ledge to the lorde accordynge to his iustyce: and shall syng to the name of the lorde moost hyeste. Unty. Lest any tyme he maye rauysh my soule as a lyon, whē there is none that wyll redeme it, nor saue it. verse. From the gates of hell. Answer. Lorde deliuer theyr soules. Our father and leade vs not. But delyuer

¶ The fyrst lesson.

Spare me: o Lorde, my dayes be breke and short for what is the man, whome thou doest magnifye. Or why dō hym thyne herte, doest thou

Ecce peperit in iustitiā cōcepit dolorem: et peperit iniquitatem.

Lacum aperuit et effodit eū: et incidit in foueam quam fecit.

Conuertetur dolor eius in caput eius: et in vertice ipsius iniquitas eius descendet.

Confiteor domino secundum iustitiam eius et psallam nomini dñi altissimi.

Ne quando rapiat vt leo animam meam: dum nō est qui redimat neque qui saluum faciat. Versus. Iposita in ferī. Eruc domine animas eorum. Pater noster. Et ne nos in ten=ted libera nos.

¶ Lectio prima.

Parce mihi dō mine nihil enim sūt dies mei.

aut

erga

Militias eum dilu
culo et subito pro
bas illum.

Usquequo non p=
cis mihi nec dimit
tis me: vt glutiã
salivam meam=

Peccaui. Quid fa
ciam tibi, o custos
hominum.

Quare posuisti
me contrariũ tibi
et factus sum mi=
hi metipsi grauis
Cur nõ tollis pec
catum meum: et
quare non aufers
iniquitatẽ meam.
Ecce nunc in pul
uere dormio: et si
mane me quæsie=
ris, nõ subsistã.
℣ Respondeo.
Credo quod re=
demptor meus vi
uit: et i nouissimo
die de terra surrec
turus sum.

Et in carne mea
videbo deum sal=
uatorem meum.
Iob.

transpoꝛte. Conkoꝛtynge hym
in the moꝛnynge: and sodeynlye
Thou temptest hym agaynst his
aduersyte. Why do
so moche, as suffre
That I may tary the
ynge of my spyttell. Lo
haue offended, & what shal I
Thou that oꝛdeyned man in
ry thynge. Why woldest
make me swarue from
And makest me to be
bndoynge. Why
not from me, my synful
Lo how in duste. I
ders fast. And yf
all helpe wyll be
Re. I verely
surely. That my redemer
eterne on lyue. And that at
laste daye finally. Out of
earth who so it deny. I
aryse, and shall agaynst
And in my flesche, I shall
ly se. My God, my sauyour
whyche hath redemed me.

whom I shall beholde, and se in very dede. As perfytely, as any is able to deuyse. None other it is that shal se in my stede But I my selfe, w theise present eyes. Shall hym beholde, in most perfyte wyse. And in my flesche, I shal playnly se My god my sauyour, which redemed me. The seconde lesson.

MY soule is full wery, of this lyfe that I leade. And of this worlde, full lytell doth it reeke. But suffer me a whyle, agayn my selfe to pleade That for very bytter anguyshe my wordes out they breake. And payne maketh my soule, to god thus to speake. Thou god take fro me thy condempnacyon Shewe me why thou handleste me on this fashon. I wene that thou doest some pleasure take. Thus wish calamyte, me to ouerpresse. Whiche am the verye worke that thy handes dyd make

Quē visurus sū ego ipse et nō alius & oculi mei cōspecturi sunt.

Et in carne mea videbo deū salutarem meum.

Lectio secūda. Edet animā meam vite mee.

Dimittam aduersum me eloquium meum.

Loquar in amaritudine anime mee dicam deo.

Noli me condēpnare.

Indica mihi cur me ita iudices.

Numquid bonū tibi videtur, si calumnieris & opprimas me opus manuū tuarum?

Et consilium impiorum adiuues.

Thou arte of counsell with the wycked as I gesse. And wylte thou helpe them, in theyr wyckednesse? Are thyn eyes fleshly as other mennes be? And seeste thou no otherwyse, then other men do se. Are thy dayes lyke to the dayes of other men? Thy yeres & tymes, are not they also In other maner or faschyō then Are the yeres of other men, that so soone ouer go. My synne and iniquite why searcheste thou so? And yet thou knoweste, that in me no synne shall be fande. Syth no man maye escape thy mortall hande. Response.

Nunquid oculi carnei tibi sunt? Aut sicut videt homo, et tu videbis:

Nunquid sicut dies homines dies tui · et anni tui sicut humana sūt tempora?

Ut quæras iniquitatem meā, et peccatum meum scruteris.
Et scias: quia nihil impiū fecerim.
Cum sit nemo qui de manu tua possit eruere.
Responsorium.
Qui Lazarum resuscitasti a monumento fetidum.

O blysfed god that by myracle diuyne. Wydeste rayse vp Lazar fro his sepulture. When he in the same, foure dayes had lyne So that his body, began to sauour Lyke as it fareth by euery creature. Graunt them rest that from heuse are descended And gyue them pardon, where

Tu eis domine dona requiem, et locum indulgentie.

they haue offended. Uerse.
Thou that shalt cõme to iudge and gyue sentence. On quycke and dead, & the worlde ouer all, And by burnyng fyer, shalt trye the cõscience. Of euery creature in iudgement generall. Whiche to escape, may no man mortall. Graunt them rest. The. iiii. Lesson.

THy handes (good lorde) haue me made & formed In euery part, al in cõpas roũd And shal I now agayn so soone be ouer turned. Remembre how thou madest me lyke claye oute of the grounde. Nowe agayne to dust, shal I so soone redoũde Lyke sokte mylke, hast thou not me dressed. And lyke vnto chese hast thou not me pressed. With skynne and flesshe also, for the nones. Thou hast me encloſed, and therwith ouer clade.
And eke also, with senowes and with bones. Thou hast cõpacte me, & strong thou hast me made

Versus.
Qui venturus es iudicare vivos et mortuos, et seculũ per ignem.

Tu eis domine da na requiem, et.

Lectio tertia.
Manus tue domine fecerũt me: et plasmauerunt me totum in circuitu.
Et sic repente precipitas me.
Memento quæso quod sicut lutum feceris me: et in puluerem reduces me.
Nonne sicut lac mulsisti me: et sicut caseum me coagulasti:
Pelle et carnibus vestisti me: ossibꝰ et neruis compegisti me.

vitam et miseri-
cordiam tribuisti
mihi: et visitatio
tua custodiuit spi
ritum meum.

Responsorium.
Domine quando
veneris iudicare
terram: vbi me ab
scondam a vultu
ire tue.

Quis peccaui ni-
mis in vita mea.

Versus.
Confundar ego mea
peccata coram te
timendo.

Dum veneris iu-
dicare noli me co-
demnare.

Quis peccaui ni-
mis in vita mea.

℣ In loco. ps.
Dominus re-
git me et ni-
hil mihi deerit:

Lyfe & mercy of the also I had.
And with thy goodnes, and thy
visytacyon. Thou haste ben my
contynual preseruacyon. Respō.
O good lorde, in what maner
place. May I hyde my selfe, in
that fearefull houre. Awaye fro
thy moost gloryous face. When
that thou as souerayne Empe-
rour. The worlde shalt Judge
by thy wonderous power.
For I knowe well, that in my
lyfe dayes. I haue sinned moch
by many sondrye wayes. Verse.
For of my synnes, I am ful sore
adrad. I shall be ashamed, be-
fore the to appere. When thou
shalt come to iudge bothe good
& bad. Neuer suffer for thy mer-
cy dere. That I be condempned
then before the there. For wel I
knowe, that in my lyfe dayes. I
I haue synned moche, by many
sondry wayes. ℣. In a place
The lorde ruleth me, and
nothynge shal fayle me.

in a place of pasture there hath he set me. He hath brought me vpon a freshe water: he conuerteth my soule. He hathe led me vpon the pathes of iustyce: for his names sake For although I walke in the myddeste of the shadowe of death: I shall feare no harme, for thou art with me. Thy staffe and thy rodde: they haue conforted me. Thou hast prepared a table in my syghte agaynste them that trouble me. Thou hast souped my heed in oyle: and my cup beynge full is syght goodly. And thy mercye shal folowe me all the dayes of my lyfe. And that I may inhabyte in the house of the lorde for the lengthe of my dayes.

Antheum. In a place of pasture there hathe he set me. Alle. The Psalme.

Vnto the Lorde, haue I lyfte vp my soule (my god) in the I trust: let me not be

in loco pascue ibi me collocauit.

Super aquam refectionis educauit me: animam meã conuertit.

Deduxit me super semitas iustitie: propter nomen suũ. Nam et si ambulauero in medio vmbre mortis: nõ timebo mala quõ tu mecum es.

Virga tua et baculus tuus: ipsa me consolata sunt.

Parasti in conspectu meo mensã aduersus eos qui tribulant me.

Impinguasti in oleo caput meum: et calix meus inebrians quã preclarus est. Et misericordia tua subsequetur me: omnibus diebus vite mee.

Et vt inhabitem in domo domini: in longitudinem dierũ.

Ad te domine leuaui animam meam: deus meus in te confido non erubescam.

Neq; irrideāt me inimici mei: etenim uniuersi qui sustinent te non confundentur.

Confundantur uēs iniqua agentes superuacue.

Uias tuas dñe demonstra mihi & semitas tuas edoce me.

Dirige me in ueritate tua et doce me: qa tu es deus saluator meus et te sustinui tota die

Reminiscere miserationū tuarū dñe et miarū tuarū q a seculo sunt.

Delicta iuuentutis mee: et ignorātias meas ne memineris.

Secundū iustitiā tuam memēto mei tu: ppter bonitatem tuam dñe.

Dulcis et rectus dns: ppter hoc legē dabit delinquentibus in uia.

Diriget mansuetos in iudicio: docebit mites uias suas. Uniuersę uie dñi mia et ueritas: requirenti-

ashamed. Nor let not myn enemyes mocke me: for truelye all that euer trust in the shal not be confounded. Yet all them be confounded that worke wyckednes in vayne. Good lorde shew me thy wayes: and teach me thy patthes. Dyrect me and teache me in thy trueth, for thou art god my sauyour: & I haue sufteyned the all the hole daye. Haue mynde good lorde of thy mercyfulnesse: & of thy mercyes which euer haue be. The offences of my youth: nor my ygnoraunces do thou not remembre. Thou for thy goodnesse good lorde: haue mynde of me, accordynge to thy mercy. The lorde is swete and righteous: for this shal he gyue a law to them that go out of the waye. He shal directe the mylde in iudgement: he shal teche the meke his waye. All the wayes of the lorde are mercy and verytē: to them that

equyre his testament & his pro
mises For thy name sake good
lorde, thou shalt haue mercy on
my synne: for truelye it is great.
Who is the man that feareth
the lorde? he hathe ordeyned a
awe to hym in the way whome
he hath chosen. His soule shall
dwell in goodnes: and his seede
shall inheryte the earthe. The
lorde is a sure grounde to them
that feare hym: & his testament
that it may be manifest to them
My eyes are euer to the lorde:
for he shall pull my foote out of
the snare, Loke on me, & haue
mercy on me: for I am alone, &
poore The tribulacyons of my
hert are multiplyed: delyuer me
from my necessytes. Beholde,
my humilyte & my labour: and
forgyue all my fautes.
Beholde my enemyes, for they
are multiplyed: and they haue
hated me with a wycked hate.
Kepe my soule, & delyuer me:

bus testamẽti ei⁹
et testimonia eius
Propter nomen
tuũ dñe propitiabe-
ris peccato meo:
multũ est enim.
Quis est homo q̃
timet dñm: legem
statuit ei in via
quam elegit.
Alia eius in bo-
nis demorabitur:
et semen eius here
ditabit terrã.
Firmamentũ est
dñs timẽtibus eũ
et testamẽtũ ipsi⁹
vt manifestet illis
Oculi mei semp
ad dñm: q̃m ipse e
uellet de laqueo pe
des meos.
Respice in me et
miserere mei: quia
vnicus et pauper
sum ego.
Tribulatiões cor
dis mei multipli-
cati sũt de necessi-
tatibus meis erue
me Vide humili-
tatẽ meã et dolorẽ
meũ: et dimitte vni
uersa delicta mea
Respice inimicos
meos q̃m multipli
cati sũt: et odio in
iquo oderũt me.
Custodi animã

m 6

meam et exue me non erubescã quñ sperauí in te.
Innocentes & rec & adhesérũt mihi: quñ sustinui te.
Libera de⁹ ysrael: ex omnibus tribulationibus suis Ñ. Delicta iuuentutis mee et ignorancias meas ne memineris dñe.
Ñ. Credo. ps.
Dominus illuminatio mea et salus mea: quẽ timebo.
Dominus protector vite mee a quo trepidabo.
Dũ approprant sup me nocentes vt edãt carnes meas
Qui tribulant me inimici mei: ipsi infirmati sunt et ceciderunt.
Si ps̃tit aduersũ me castra nõ timebit cor meum.
Si exurgat aduersum me ps̃lũ in hoc ego sperabo.
Vnã petii a dño hanc requiram: vt inhabitẽ in domo dñi cunctis diebus vite mee.

I shall not be ashamed, for I haue trusted in the. Innocents & good men haue cleued to me for bycause that I haue sustayned the. O god delyuer Israel from al trybulacyons.

Anthem. The defaultes of my youth, and my ygnorauances remembre not, o lorde. Anthem. I trust to se. The psalme.

The lorde is my lyght and my helthe: whom shall I feare? The lorde is the defender of my lyfe: of whom shall I be a drad? Whyleste yll doers approche vnto me for to deuour my flesshe. My enemyes which trouble me: they were mayde weyke and fell downe. Yf the pytche pauylyons agaynst me my herte shalt not feare. Yf batayle ryse agaynst me: I truste in it. One thynge haue I asked of the lorde, that I shall requyre: that I may inhabite the houlse of the lord al the dayes

of my lyfe. That I may se the
wyll of the lorde: and may vysyt
his temple. For he hathe hyd
me in his tabernacle, in the yll
day he hath defended me, in the
secrete place of his tabernacle:
He hath exalted me on a rocke
and nowe he hath exalted myne
heed aboue myn enemyes.
I haue gone aboute, and haue
offred in his tabernacle, I shal
synge the sacrifyce of inuocat-
yon: and shall say a psalme vn
to the Lorde. Heare my voyce
lorde wherewith I haue cryed
vnto the: haue mercy on me, &
heare me. My herte hathe sayd
vnto the, my face hathe soughte
the, thy face lorde I shall desyre
Tourne not thy face away fro
me do not swarue from thy ser-
uaunt in thy wrathe. Be myne
helper, forsake me not, neyther
dispyse thou me (o god) my sa-
uyour. For my father and my
mother haue forsaken me: but

Te videam bonita
tē dñi: et visitē
templum eius:
Qm abscondit
me in tabernaculo
suo: in die malorū
protexit me i abscō
dito tabernaculi
sui.
In petra exalta-
uit me: et nunc ex-
altauit caput meū
sup inimicos meos
Circuiui: et immo
laui in tabernacu-
lo eius hostiā voci
ferationis: cantabo
et psalmū dicam
dño.
Exaudi dñe vocē
meā qua clamauī
ad te miserere mei
et exaudi me:
Tibi dixit cor meū
exquisiuit te
facies mea: faciē
tuā dñe requiram
Ne auertas faci-
em tuā a me: ne de
clines in ira a ser-
uo tuo.
Adiutor meus
esto dñe ne derelin
quas me: nec des-
picias me deus sa
lutaris meus.
Qm pater meus
et mater mea dere
liquerunt me.

m 7.

dñs aũt assumpsit me.

Lege pone mihi dñe in via tua: et dirige me in semita recta ꝓpter inimicos meos.

Ne tradideris me in aias tribulãtiũ me: qm insurrexerũt in me testes iniqui et mentita est iniquitas sibi.

Credo videre bona domini: i terra viuentiũ.

Expecta dñm viriliter age et confortetur cor tuum et sustine dñm.

Ps. Credo videre bona dñi in terra viuentium. Vlus. In memoria eterna erit iustus. Ab auditione mala non timebit.

Pater noster.
Et ne nos induca.

Lectio quarta.

Quantes has peccatores et iniquitates et peccata:

Scelera mea atq;

the lorde hath receyued me.

Lorde set me a law in thy way and lede me in a streyght path in spyte of myne enemyes.

Let me not go after the mindes of them that trouble me, for vniust wytnes haue risen agaynst me: and wyckednes hathe layde vnto them. I truste to se the goodnes of the lorde in the lande of the lyuynge. Loke after the lorde, do manfully: and let thyne herte be cõforted and abyde the lorde. The anthem. I trust to se the goodnesse of the lorde: in the lande of the lyuynge. Verse. The ryghtuous shalbe in eternall remẽbraũce. Ans. He shall not feare yll speakynge. Our father. And leade vs not. But delyuer vs. The fourth lesson.

Nowe sore am I laden with synne and wyckednesse. Lorde of thy goodnes, I praye the let me knowe. My cursed actes: & great vnryghtuousnes

wherby my soule is in daũger and wo. Thy face alas, why hydest thou me fro: Entretynge me with lyke extremyte. As yf I were thy mortall enemye.

delicta ostende mihi Cur faciem tuam abscondis et arbitraris me inimicum tuum.

Agaynste a leafe, that tossed is with wynde. Thou shewedst thy power, thy forse, and thy myght And doest me persecute, whiche by very kynde. Am as the dyre stubble, or strawe that is lyght. Syns agaynst me: thou doeste bytterly wryte. And wylte (as I thynke) me vtterly vp caste. For the fautz of my youth, that are done and paste. My feete in stockes, set thou hast faste. Awaytynge ryght narowly, all my hote trade In so moche that my sote steppes, numbred thou haste. And neuertheleste, when deathe shall inuade. As the rotten dunge, I must awaye fade. And sodeynly my flesshe, shall tourne to wormes meate. Lyke as a garment, that mothz

Contra folium qđ vento rapit ostendis potentiam tuam et stipulam siccam persequeris.

Scribis enim contra me amaritudines: et consumere me vis peccatis adolescentie mee.

Posuisti in nervo pedem meum et obseruasti omnes semitas meas: et vestigia pedũ meorum considerasti

Qui quasi putredo consumendus sum: et quasi vestimentum quod tinea comedit me.

m 8

Responsum hoc mihi dominus quando quidem nimis in vitia mea, quid faciam miser, vbi fugiam, nisi ad te deus meus, misereri mei.

Dum veneris in nouissimo die.

Versus.
Anima mea turbata est valde.

Sed tu domine usquequo et.

Dum veneris in nouissimo die.

Lectio quinta.
Homo quidam [illegible] peregre proficiscens, [illegible] seruis suis [illegible] pecunias suas.

do wayle and waste. The [illegible]
Alas (good lorde) [illegible]
For my lyfe yll spente, my [illegible]
is afrayde. What shall I [illegible]
or what shall I saye? Whi[illegible]
shall I flee, thus wofully [illegible]
But vnto the lorde, for mer[illegible]
ayde. Whiche for to graunte [illegible]
humbly the pray. When [illegible]
shalte come, at the latter daye.
Verse. My soule within me, [illegible]
troubled ryght sore. With [illegible]
nous sorowe, & depe repen[illegible]
Of my manyfolde synnes, [illegible]
mytted before: By very [illegible]
of humayne ygnorounce.
But yet good lorde, in all [illegible]
greuaunce. It for to succour [illegible]
humbly the pray. When [illegible]
shalte come at the latter day.

¶ The fyfth Lesson.

The man that prepa[illegible]
fro his mothers wom[illegible]
whole lyfe in this worlde, [illegible]
Whyte and tranquyllyte. And [illegible]
conuersyon is [illegible]

gulfylled is, with manyfalde
mysery. Moost lyke to a floure
that fadeth naturally. And lyke
unto a shadowe, dothe vanysshe
and abate. Neuer contynu-
ynge in one lyke estate.
And thynkeste thou it mete, eyther
els cõuenyent. Upon suche
one, so narowly to spye. Or to
contende wt hym in iudgement
for who is able, by craft or po-
wer? A thynge infecte with syn
to puryfye. Whiche was vn-
cleane from his conceyuyon.
No man surely, but thou god a-
one. Shorte are the dayes of
mans lyfe here. His yeres thou
hast counted, iust is the nombre
thou haste apoynted his tyme
to nere. Which neuer shal passe
neyther ouer ne vnder. Suffer
hym then a whyle, and nomore
hym encombre. Untyll that day
come that he hath long delyred
whiche he hath loked for, as a
thaunt hyred. The answere.

Miserie
misertis.
Qui quasi flos
gredit et conte
ritur et fugit sic
lut umbra et nun
quam in eodem
statu permanet.
Et dignum ducis
super huiusmodi
aperire oculos eũ
os et ad ducere eũ
tecum in iudicium.

Quis potest face-
re mundum de im-
mundo conceptũ
semine.

Nõne tu qui so-
lus es.
Dies hominis sunt.

Numerus mensi-
um eius apud te est.
Constituisti terminos eius.
Qui preteriri non
poterunt.
Recede ergo ab eo
quiescat.
Donec optet

A.

Ne recorderis peccata mea dñe.

Lord I beseche the to take out of mynde. My grieuous synnes and great impiete. Whiche I of all other, most cursed and vnkynde. Haue daylye cõmytted, agaynste thy maiestye. Whiche dryngeth my soule in great perplexite. Wherof thy pardon, most meke I desyre. When thou shalte cõme to iudge vs by fyre Uerse. Please it the lorde, my wayes to dyrecte. So euyn alwayes in thy blyssed syght. That I maye deserue, among the electe. Euer to beholde, thy glorious lyght. Wherin thou reygnest as a god of myght. Thyther to bryng me I hũble the requyre. When thou shalte come to iudge vs by fyre.

Dum veneris iudicare seculum per ignem.

Uersus.
Dirige domine deus meus in conspectu tuo viam meam.

Dum veneris iudicare seculum per ignem.

¶ The syxte lesson.

Sectio sexta.
Quis mihi hoc tribuat vt in inferno protegas me.
Et abscondas me donec pertranseat furor tuus.

Who can assure me, that thou wylte me defende In the lowe place, & go to hyde secretely. Untyl thy fury be past and at an ende. And to appoy-

me a tyme certaynly. When it may the pleafe, for to remembre me. For what do I forze to fuf= fer death and payn. Syns that the deade fhal ones ryfe agayn All the longe tyme, of this lyfe mortall. Whiche as a fouldyer led I haue in payne. My hope and truſte hathe ben inſpecyall To chaūge this lyfe that is mo mentayne. In to the ſame, that is heuenly and certayne. Wherto when it lykes the: me for to call. I wyll the anſwere, mooſt gladly of all. To me thet fore: that am thy handy worke, Sende forth thy ſuccours, and goodly aſſyſtence. From whoſe knowledge nothyng there may lurke. Synce thou enſetcheſt, the ſecretes of conſcyence. And numbreſt my ſteppes, by godly prouidence. Wherfore I beſeche thy moſt merciful grace To ſpare my ſynne, & greuous treſpas. Anſ. In iudgement

Et conſtitutas mihi tempus in quo recorderis mei.

Putas ne mortuus homo rurſus viuet. Cunctis diebus quibus nunc. milito. Experta donec veniat immutatio mea.

Vocabis me et ego reſpondebo tibi.

Opera manuum tuarum porriges dexteram.

Tu quidem greſſus meos dinumeraſti: ſed parce peccatis meis.

Domine secundū actum meum noli me iudicare.

lorde, do thou not procede. After my acte, and synne moost odyous. For I am parfyte, and knowe in very dede. That nothyng I haue done good or me pytorpous. Before the to be coū ted, o god moost glorpous.

Nihil dignum in conspectu tuo egi.

Thy maiesty therfore I beseche of thy goodnes. Cleane to take away my synne, & wyckednesse

Ideo deprecor maiestatem tuam, vt tu deus delias iniquitatem meam.

Uerse. Amplius laua me ab iniustitia mea, et a delicto meo munda me quia tibi soli peccaui.

Uerse. Wasshe me lorde, from myn vnryghtuoulnesse. And of my synne make me clene & pure For to ỹ onely, by great vngodlynes. I haue offended, hereof am I sure. And put my soule in ryght harde aduenture. Thy maiesty therfore. I beseche of thy goodnes. To take cleane away, my synne and wyckednesse

Ideo deprecor maiestatem tuam, vt tu deus deleas iniquitatem meam.

Anthem. Pleasynge be it. psal.

Ant. Cōplaceat. Psalmus.

Expectans expectaui dñm et intendit mihi. Et exaudiuit preces meas et eduxit me de lacu miserie et de luto fecis.

With longe awayte I loked after the lord, and he entended vnto me And he herd my prayers & he brought me out of the lake of mysery,

from the muddy claye. And set my feete vpō a rocke: and directed my steppes. And he put in to my mouthe a newe songe: a verse vnto our god. Many shall se and shall feare: and shal truste in the lorde. Blessed is the mā, whose hope is the name of the lorde, and hath not regarded vanites & false madnesses. Many meruayles haste thou done, o lorde my god: and in thy dispositions, there is none lyke vnto the. I haue tolde forthe, & spoken: they are multyplyed aboue nombre. Sacrifyce and offeryng thou woldest not: verely thou hast made myn eares perfyte. And burnte offryng for synne: thou haste not requyred, then I sayde, loo I come. In the begynnyng of the boke it is wryten of me, that I shuld do thy wyll: for so wolde I my god, haue thy lawe in the myddes of myne herte.

Et statuit supra petram pedes meos: et direxit gressus meos.

Et emisit in os meū canticum nouū carmē deo nr̄o Videbunt multi et timebunt: et sperabunt in domino Beatus vir cuius est nomē dñi spes eius: et nō respexit in vanitates et insanias falsas.

Multa fecisti tu dñe deus meus mirabilia tua et cogitationibus nr̄is non est qui similis sit tibi: Annunciaui et locutus sum: multiplicati sunt super numerum.

Sacrificium et oblationē noluisti aures autē perfecisti mihi.

Holocaustū [illegible] peccato non postulasti: tunc dixi, ecce venio.

In capite libri scriptū est de me vt facerē voluntatē tuā deus meus volui et legē tuā in medio cordis mei.

Annũciaui iusticiã tuã in ecclesia magna: ecce labia mea nõ prohibebo dñe tu scisti.
Iustitiã tuam nõ abscõndi in corde meo: veritatẽ tuã et salutare tuũ dixi.
Nõ abscõdi miaz tuã a veritatẽ tuã a cõsilio multo.
Tu autẽ dñe ne longe facias miserationes tuas a me mia tua a veritas tua semper suscepe runt me.
Quoniam circũdederũt me mala quoz nõ est numerus cõprehẽderũt me iniq tates mee et nõ po tui ut viderem.
Multiplicati sũt sup capillos capitis mei a coz me um dereliquit me
Complaceat tibi dñe ut eruas me: dñe ad adiuuandũ me respice.
Cõfundãtur a reuerentur simul: q querũt aiam meã ut auferant eam.
Cõuertãt retroz sũ a reuereãt q volũt mihi mala.

I haue declared thy iustyce in a great congregacion: lo I shal not holde in my lyppes, lorde thou knowest. I haue hyd thy rygh tuousnes in my herte: I shewed thy truethe, and thy saluacyon. I haue not kepte secrette thy mercye, and thy truethe: from a great cõpany. But thou lorde, do not estraunge thy mercy fro me: thy mercy & thy trueth haue euer defended me. For myscheues innumerable haue com passed me: my wyckednes hathe caught me, & I was not able to se them. They are multyplyed mo then the heeres of my heed: and my herte hathe fayled me. Yet it be thy pleasure (o lorde) for to delyuer me: lorde haue regarde to helpe me. Confounded & afrayde be they: that seke my lyfe for to take it away Yet them be turned backewarde, & afrayde: that mynde to do me harme. Yet them incontynent

beare away theyr cõfusion: that
spoke to me in scornful wordes.
Yet all that seke the, reioyce &
be glad of the: & let all that loue
thy sauynge helth, say, the lorde
be magnyfyed. I verely am a
begger and pooze: the lorde is
myndefull of me. Thou arte
my helper and my protectour: o
my god tary not. The anthem.
Plealynge be it to the (o lorde)
for to delyuer me: lorde haue re
garde to helpe me. Anthem.
Heale my soule, o lorde. Psalme
BLyssed is he that consy-
dereth the nedye and the
pooze: in the euyll day the lord
shall delyuer hym. The lorde
shall preserue hym: and refreshe
hym, and make hym fortunate
in the earthe: and shall not de-
lyuer hym to his enemyes.
The lorde shall succoure hym,
lyenge diseased in his bedde: all
his estate thou haste chaunged
in his sycknyte.

Verũ confitebor
cõfessionẽ suã: qui
dicunt mihi euge
euge. Exultent &
lętẽtur sup te oẽs
querentes te: et di
cãt semp magnifi
cetur dñs qui dili
gũt salutare tuũ.
Ego aũt mendi
cus sũ & pauꝑ dñs
sollicitus est mei.
Adiutor meus & ꝓtector meus tu es
deus meus ne tar-
daueris.
Ant. Complaceãt
tibi dñe vt eruas
me dñe ad adiuuã
dũ me respice. Ant.
Sana domine.
Ps Psalmus.
BEatus qui in
telligit sup
egenũ et pauperẽ:
in die mala liber
bit eum dñs.
Dñs conseruet
eum et viuificet eũ
et beatũ faciet eũ
in terra: et nõ tra-
dat in animã inimi
corum eius.
Dñs opẽ ferat il
li super lectũ dolo
ris eius: uniuersũ
stratũ eius uersa-
sti in infirmitate
eius.

Ego dixi dñe miserere mei: sana animã meam quia peccaui tibi.
Inimici mei dixerũt mala mihi, qñ morietur et peribit nomen eius.
Et si ingrediebat vt videret vana loquebatur: cor eius congregabat iniquitatem sibi.
Egrediebatur foras: et loquebatur in idipsũ. Aduersũ me susurrabãt oẽs inimici mei: aduersũ me cogitabãt mala mihi.
Verbũ iniquum cõstituerũt aduersũ me: nũquid qui dormit non adiiciet vt resurgat.
Etenim homo pacis mee in quo speraui q̃ edebat panes meos magnificauit supra me supplantationem
Tu autẽ dñe miserere mei et resuscita me: et retribuam eis.
In hoc cognoui qm̃ voluisti me: qm̃ nõ gaudebit inimic⁹ me⁹ sup me.

I sayd lorde haue mercy on me heale my soule: for I haue trespassed to the. Myne enemyes spake euyll vnto me: sayenge, when shal he dye that his name may perysshe And thoughe he enter in for to se, he spake vanytes: his hert gathered myschefe vnto it selfe. He yssued forthe, and spake to the same purpose. Agaynst me dyde all myn enemyes murmure: agaynste me haue they ymagined myschefe. They haue deuysed an vntrue sayenge by me: shall he that sleepeth haue no help to ryse agayn For a man pretendynge peace vnto me (in whome I trusted) which hath eaten of my breade, made great meanes to supplãt me But thou lorde haue mercy on me: & restore me, and I shall requyte them. In that I haue perceyued that thou fauoureste me, that myn enemye shall not tryumphe vpon me.

But for myn innocencye, thou hast defended me: & haste made me sure in thy syghte for euer. Blyssed be the lorde god of Israell worlde without ende. So be it. Añ, Heale my soule lorde for I haue synned agaynste the. Añ. My soule thyrsted. Psalme.

AS the hert longeth after the fountaynes of waters: so doth my soule longe after the, o god. My soule hath thyrsted after god the lyuynge fountayne when shall I come & appere before the face of god. My teares were to me day and nyght in steade of breade: whyliste it is dayly sayd vnto me where is thy god? These thynges I called to mynde, and caste it in my thought: by cause I shall departe into a place of meruelous habytacyon, euen to the house of god. With a voyce of gladnesse and confessyon: lyke the sounde of one that banketteth.

Memento pyetatis tue nocentiũ subuersiue et confirmasti me in conspectu tuo imeternum.

Benedictus dñs deus israel a scto et i seculũ fiat fiat Añ. Sana dñe animam meam quia peccaui nimis.

Añ. Sitiuit. ps.

QUeadmodũ desiderat cervus ad fontes aquarũ: ita desiderat aia mea ad te deus. Sitiuit anima mea ad deũ fortẽ viuũ: qñ veniã et apparebo ante faciem dei.

Fuerũt mihi lachryme mee panes die ac nocte: dũ dicitur mihi quotidie vbi est deus tuus.

Hec recordatus fũi et effudi in me aiam meã: qñ trãsibo in locũ tabernacul: admirabilis vsq; ad domũ dei.

In voce exultationis et cõfessionis sonus epulantis.

R 5

Quare tristis es aia mea: et quare conturbas me.

Spera in deo qm adhuc confitebor illi salutare vultus mei et deus meus

Why arte thou sorowfull my soule: & why doest thou trouble me: Truste in god, for I shall euer confesse hym, that gyueth helthe vnto me, and is my god.

Ad me ipsa aia mea cōturbata est propterea memor ero tui de terra Jordanis & Hermonii a monte modico.

The soule within my selfe is troubled: therfore I shall haue the in mynd, in the lande of Jordan, and the lytell moūtayne of Hermon.

Abyssus abyssū invocat: i voce cataractarū tuarū

Omnia excelsa tua et fluctus tui: super me transierūt

Depenesse calleth on depenesse: with the noyse of thy watercourses. All thy raynes & thy floudes: haue run ouer me.

In die mandauit dns miam suam: & nocte canticū eius

Put me ad deo vite mee: dicā deo susceptor meus es

In the day the lorde hath sent forthe his mercy: & in the nyght his songe. In me is prayer to the god of my lyfe: I shal say to god thou arte my defender.

Quare oblitus es mei et quare cō tristat? incedo dū affligit me inimic⁹.

Dū confringuntur ossa mea exprobrauerūt mihi qui tribulant me inimici mei.

Why hast thou forgotten me, & why do I go al sorowful whyle myne enemye doth afflyct me: Wo hyleste my bones are broken, myn enemyes that trouble me, haue caste it in my teethe.

Dū dicunt mihi per singulos dies ubi est deus tuus.

Wo hyleste they say to me euery day: where is thy god.

Why arte thou sorowfull my soule: & why troublest thou me? Truste in god, for yet I shall make knowledge to hym: that he is my sauyour, and my god. ℣. My soule thyrsted for god, the lyuynge fountayn, when shal I ones cõme and appere before the face of god? ℟. Lorde gyue them eternall reste. ℟. And let cõtynuall lyght shyne to them. Our father. &c. The .vii. lesson.

MY spiryte (god wote) is weykened wõders sore, My tyme in this worlde, is but very shorte & vayne. And saue a poore graue get I now nomore My syn is not great, and yet to me remaynes. Nothynge at all saue greuous bytter paynes. But yet helpe me lorde, and let me by the syt. And for all myne enemyes, I force not thē a whyt My lyfe dayes are passed clene away. The thoughtes that were wont so to trouble my mynde.

Quare tristis es aia mea: et quare conturbas me.
Spera i deo quã adhuc confitebor sili salutare vultꝰ mei et deus meus.
℣. Sitiuit aia mea ad deũ fontẽ viuũ: qñ veniam et apparabo ante faciem dei.

Merlus.

Requiem eternã dona eis domine.
Responsorium.
Et lux perpetua luceat eis. ℣. nẽ.

Lectio septima

SPiritus meꝰ atenuabitur Dies mei breuiabuntur.
Et solum mihi sũ per est sepulcrum.
Non peccaui: et i amaritudinibus moratur oculus meus.
Libera me dñe, et pone me iuxta te. Et cuiuslibꝫ manꝰ pugnet cõtra me.
Dies mei transierunt.
Cogitatiõis mei dissipate sunt.
Torquentes cor meum.

26

Noctem verterũt in diem et rursum post tenebras spero lucem.

Si sustinuero infernus domus mea est, et in tenebris stravi lectulum meum.

Putredini dixi. Pater meus es: mater mea et soror mea vermib⁹

Ubi est ergo nunc prestolatio mea et patientia mea.

Tu es domine deus meus.
Responsorium.
Peccantẽ me quotidie et non penitẽtem timor mortis conturbas me.

Quia in inferno nulla est redẽptio

The darke nyght haue turned in to the cleare daye. And after darkneſſe, I hope yet to fynde. But yf I contynue, thus ſynful ſtyll & blynd. In cõtynual darknes, my lodgynge then I make And hel for my dwellyng houſe nedes muſt I take. I ſpake to the earth, that vyle was & rotte Saynge, thou arte my father: & thou my mother. And to the wormes in the earth, alſo haue I ſpoken. Saynge, thou arte my ſyſter, & ỹ alſo my brother. What hope haue I then about all other? Who ſhall reward my pacience, the which I abode Surely none other, but onely thou my god. The reſponde. Thus daylye in me, my ſynne encreaſynge double. And I no repentynge in my lyke ſpace. The feare of death, full ſore my herte doth trouble. For why, in that lowe & depe infernall place There is no redemcyon, no

mercy, nor no grace. But yet good lorde, yf it may the please haue mercye on me, and heale my disease. Versi. O good lorde thorough thy holy name. Saue me from peryll, in euerye case. And by thy great myght, ryd̄e me from the same. For why in that lowe & depe infernall place There is no redemptyon, no mercy, nor grace. But yet good lorde, yf it may the pleace. Haue mercy on me & heale my disease.

miserere mei d̄e et salua me.

℣. Versus.

Deus in nomine tuo saluum me fac: et in virtute tua libera me.

Quia in inferno nulla est redēptio

℟. Miserere mei d̄e et salua me.

℣. The eyght lesson.

MY flesshe is consumed, there is but skyn & bone My lyppes be fallen awaye, me teeth bare appere. Take pytye vpon me, and haue compassyon At the lest ye that be my frendes dere. For the hande of god, loo hath me touched her. Why persecute ye me more, to encrease my payne. Is it my flesshe that ye wolde haue so fayne? Who shall warrāt me, that my dedes

℣. Lectio octaua.

PEIle mee consumptis carnibus adhesit os meum: et derelicta sunt tantum modo labia circa dentes meos.

℟. Miseremini mei miseremini mei, saltem vos amici mei: quia manus domini tetigit me. Quare persequemini me sicut d̄e et carnibus meis saturamini.

Quis mihi tribuat vt [illegible] sermones [illegible]

Quis mihi det vt exarentur in libro stilo ferreo aut plũbi lamina: vel celte sculpantur in celice.

Scio enim quod redemptor meus viuit: et in nouissimo die de terra surrecturus sum.

Et rursum circũdabor pelle mea: et in carne mea videbo deum saluatorem meum.

Quem visurus sũ ego ipse et oculi mei conspecturi sunt: et non alius.

Repolita est hec spes mea in sinu meo. Responsorium. Requiem eternã. dona eis domine. Et lux perpetua luceat eis. Versus Qui lazarum resuscitasti a monumento fetitum.

shall be wrytten. Or who cause pmyse me eyther, that they shall be regystred so, that they shall not be forgotten. In yron, leade or in the stonye wall. But one thynge I knowe, that surest is of all. That my redemer shall euer lyue this I knowe for true And in the last day, that I shall ryse a newe. And with this flyn agayne, then I shall be clade. And in my flesh I shal playnly se. My sauyour and my god which hath me wrought & made And as I am nowe, so shall I then be. I shal not beholde hym by no deputye. But these same eyes shall se hym manifest. This comforte sure remaydeth in my brest. Answer. Eternall rest, good lorde, let them haue. And let them be euer in contynuall lyght. verse. Thou that rayssedst, from the fylthy graue The deade Lazarus, through thy great myghte. Do graunt

them grace of the to haue the lyghte. And gyue to them reste, that are from hence dyscended. And graunt them peace, where they haue offended. The. ix. Lesson.

Tu eis domine dona requiem. Et lux perpetua.

Lectio nona.

Why fro my mothers wombe Whast thou me out brought Thou wolde to god, that I had ben cleane consumed awaye. euen to ryght nought. So that no eye me euer myght haue sene For then shulde I be, as I had neuer ben. Nowe brought into the worlde and streyght agayne out sent. Oh that my lyfe dayes full soone are gone and spente. wherefore good lorde spare me yet a whyle. That I may bewayle my sorow or I go. From whence is no returne, I meane that wretched yle. whiche is the lande of mysery and wo. Couered all with death, in darkenesse ouerthrowe. Where is no rule nor order at all. But horror euerlastynge, & payne contynual

Quare de vulua eduxisti me, qui vtinam consumptus essem ne oculus me vidisset.

Fuissem quasi non essem: de vtero tumulatus ad tumulum. Nunequid non paucitas dierum meorum finietur breui.

Dimitte ergo me domine vt plangam paululum dolorem meum: antequam vadam et non reuertar ad terram tenebrosam et opertam mortis caligine Terram miseriæ et tenebrarum, vbi vmbra mortis et nullus ordo: sed sempiternus horror inhabitans.

h 8

Responsorium.
Libera me dñe de morte eterna in die illa tremenda.

℟. Wherfore good lorde, lye I the pray. To be a succo and ayde to me. And spe in that mooſt dredful day,

Quando celi mouendi ſũt et terra

When heuen and earth, and that therin be. Shall tremble quake before the face of the.

Dum veneris iudicare ſeculum p ignẽ

When thou ſhalte come, mo mooſt feruent fyre. The wor to iudge by hote burnynge fy

Versus.
Dies illa dies ire calamitatis et miseric.

Verſe ℣ That is the day, full ſo towfull to beholde. That is t day of wrath the day of myſe That is the day, to wofull to holde when heuyn and eart and all that therin be. Sh tremble and quake, before t face of the. When thou ſhal come, in thy mooſt feruent fy The worlde to iudge, by h burnynge fyre. Verſe, ℣ Alas wretche myſerable and poor What thyng ſhal I do, or wh thynge ſhall I ſay. That dred full iudge, when I ſhall com before. Haunynge no good de

Dies magna et amara valde.

Quando celi mouendi ſũt in terra

Dum veneris iudicare ſeculum per ignem.

Versus.
Quid ergo miserimus quid dicam vel quid faciam dñe nil boni vlerã ante tantũ iudicẽ

my lyke to lay. Howe fearefull
ll I ſtande in that dredefull
y. when thou ſhalte come, in
y feruent yre. The worlde to
ge by hote burnynge fyre.
erſe. Howe therfore Chriſte
e the beleche ychone. Let thy
ercy vnto vs appere. Thou
at deſcendeſt, from thy heuen
rone. To redeme them that
and dampned were. Con=
mpne neuer them, whome ȳ
t boughte ſo dere. Wherfore
od lorde, hertely I the praye.
o be a ſuccour and ayde vnto
e. And ſpecyally, in that mooſt
edfull day. when heuyn and
th and al that therin be.
hall tremble & quake before
face of the. When thou ſhalt
me in thy mooſt feruent yre.
e worlde to Judge by hote
rnynge fyre. Anſwer. Where
e good lorde, we humblye the
yre. That of thy goodnes.
u woldeſt not forget.

Dum venerit iudicare ſeculum per ignem.

Merſus
Nunc ꝓce et potimus miſerere que ſumus.
Qui veniſti redimere perditos.

Noli condẽpnare redemptos.

Libera me dñe de morte eterna in die illa tremenda.

Quando coeli mouendi ſunt et terra

Dum veneris iudicare ſeculum per ignem.

Libera me dñe de morte eterna in die illa tremenda.

Qui portas eruas confregisti et vinculasti in fernum.

To delyuer me, from euerlastynge fyre. Whiche brake vp the brasen gates great. And vnlited hast, the low infernal seate And vnto lyght them dydest restore. Whiche in payne of darknes, had ben longe before. Vers. Whiche vnto the, thus dyd call and crye. Welcome to vs our blyssed sauyour swete. Welcome our redemer, welcome hertely. Whiche brakest vp the brasyn gates great. And vnlyted hast the lowe infernal seate, And vnto lyght, them dyddest restore. Whiche in payne of darknes had ben longs before. Verse.

Et dedisti eis lumen vt viderent te qui erant in penis tenebrarum

Versus.

Clamantes et dicentes: aduenisti redemptor noster aduenisti.

Qui portas ereas confregisti et vinculasti infernum. Et dedisti eis lumen vt viderent qui erant in penis tenebrarum.

Versus.

Requiescant in pace. ℟. Amen. ℣. Exultabunt. ¶ Psalmus. Miserere mei. ℣. Exultabunt. ds̄o ossa humiliata. ℣. Exaudi dne. ¶ Psalmus.

Rest in peace. Answer. So be it. Anthem. My brosed. Psalme. Haue mercy vpon me (o god) Anthem. My brosed bones lorde shall be refreshed. Anthem. Heare lorde. The Psalme.

Te decet hymnus deus in syon: et tibi reddetur votum in

Prayse becometh the (o god) in syon, & let euer promyse be perfourmed to thy

in Hierusalem. O god heare my prayer: vnto the shall euery creature cõme. The wordes of the wycked haue preuayled agaynste vs: & vnto our vngodlynes, thou shalt be mercyfull. Blessed is he, whom thou hast chosen & taken vp: he shall dwel in thy court. We shalte satisfyed wt the goodnesse of thy house holy is thy temple, and meruaylous in equyte. Heare vs o god our saupour: the hope of all the coostes of the earth, & mayne see. Thou prepareste the hylles wt thy strenth whiche beynge gyrded with power: styrred vp the depenesse of the see, the royng waues therof. People shall be afrayde, and they that dwell on the See coostes, shall drede the sygnes: thou shalt refreshe the morynge & euenynge kruytes. Thou haste visyted the earthe and hast watered it: thou haste done moche to enryche it. The

Hierusalem.
Exaudi deus oõnem meam: ad te ois caro veniet.
Verba iniquorũ preualuerunt super nos & impietatibꝰ nostris tu propiciaberis.
Beatus quem elegisti et assũpsisti: inhabitabit in atriis tuis.
Replebitur in bonis domꝰ tue sctũ est templũ tuũ, mirabile in equitate.
Exaudi nos deꝰ, salutaris nr̃: spes oĩm finiũ terre, et in mari longe:
Preparãs mõtes in virtute tua accinctus potentia: qui cõturbas profundũ maris sonũ fluctuum eius.
Turbabuntur gẽtes et timebũt qui habitãt terminos a signis tuis: exitꝰ matutine ad vesperam delectabis.

Visitasti terrã et inebriasti eam, multiplicasti locupletare eam.

Flumē dei repleū est aq̄s: parasti cibū illoꝝ qm̄ ita est ꝓparatio eius. Riuos eiꝰ inebria multiplica ge nimina eiꝰ in stellidiis eius letabitur germinans.

Benedices corone anni benignitatis tue: et cāpi tui replebūtur vbertate

Pinguescēt speciosa deserti: et exultatione colles accingentur. Induti sūt arietes ouū et valles abūdabūt frumēto: clamabūt eteni et hymnū dicent. Ad. Exaudi dñe orationē meā: ad te omis caro veniet Ad. Me suscepit.

Psalmus.

Deus deus meꝰ.

Psalmus.

Deus misereatur nr̄i.

Antiphona.

Me suscepit dextera tua domine.

Antiphona.

Porta in ter.

floude of god is replenysshed w̄ waters: that haue ꝓpared theyr foode, for so is the preparacyon of it. Thou encreasynge the watercurses of it: multyplyed the spryngs of it w̄ softe showrs it shall englad the out sprynges Thou shalte blysse the crowne of the yeare of thy benyngnyte: & thy feldes shalte replenysshed with haboūdance. The goodly places of deserte shall ware fatte: and lytyll hylles shall be gyrte w̄ gladnes. The rāmes of his flocke are well fleced: and the valeyes shall encrease with wheate: yea they shall crye out & gyue prayse. Anthem. Heare my prayer, o lord, vnto the shal euery creature come. Anthem. Hath receyued me. Psalme God, thou arte my god: early e. psalm. God haue mercy vpon. Anthem. Lorde thy ryghthand hath defended me. Anthem. From the gates of hell.

The song of Ezechias. Esay the. xxxviii. Chapiter.

I Sayde in the myddes of my dayes: I shall go to the gates of hell. I delyzed the relydue of my yeares. I sayd to my selfe, I shall not se the lozde god in the lande of the lyuyng. I shall not se man any mozе: & hym that dwelleth in rest.

My generacyon is taken from me, and folden vp: as the shepherdes tente. My lyfe is cut of lyke a weauers web: euyn when I began, he cut me downe: frō moznynge vntyll nyghte thou shalte fynysshe me. I was in hope vntyll moznynge: euyn as a lyon, so dyd he gnawe my bones. From moznynge vntyll nyght thou shall fynysshe me: as a ponge swalowe, so shall I crye, and shall muse as a doue. Myne eyen daseled, with lokynge on hyghe. Lozde I am enfozsed, answere foz me: what

Canticum Ezechie. Esaie. xxxviii

Ego dixi in dimidio dierū meoꝝ: vadam ad portas inferi.
Quesiui residuū annoꝝ meoꝝ: dixi nō videbo dñm deum in terra viuentiū
Nō aspiciā homine vltra et habitatorem quietis.
Generatio mea ablata est, et cōuoluta est a me: quasi tabernaculum pastorum.
Precisa est velut a texente vita mea dū adhuc ordiretur succedit me de mane vsq; ad vesperā finies me.
Sperabā vsq; ad mane quasi leo sic contriuit omnia ossa mea.
De mane vsque ad vesperā finies me: sicut pullus hirundinis sic clamabo meditabor vt columba.
Attenuati sūt oculi mei suspicientes in excelso.
Dñe vim patior responde pro me.

quid dicã aut respondebit mihi, cũ ipse fecerim.

Recogitabo tibi oẽs annos meos: in amaritudine anime mee.

Dñe si sic viuit et in talibus vita spũs mei correpies me et viuificabis me: ecce ī pace amaritudo mea amarissima.

Tu autẽ eruisti a timã meã vt non piret: piecisti post tergũ tuũ omnia peccata mea.

Quia nõ infern? confitebitur tibi neq; mors laudabit te nõ exspectabũt q̃ descẽdũt in lacũ veritatẽ tuã.

Viuens viuens ipse cõfitebitur tibi sicut et ego hodie pater filius notã faciet veritatẽ tuam.

Dñe saluum me fac: et psalmos nostros cãtabim? cũctis diebus vite nr̃e in domo dñi.

Ipozta inferi

I shall say, oz what shall he answere me syns I haue done it. I shall reuolue all my yeares vnto the with great bytternesse of herte. Wozde yf they lyue thus and the lyke of my spiryte be in suche thynges, thou shalte cozrect me and quycken me: loo in peace my sozow is mooste bytteresse. Thou surely hast delyuered my soule, that it shulde not perysshe: thou hast cast behynde thy backe, all my synnes. Noz neyther helle shall knowledge the, noz death shall prayse the they that descende in to the pytte: shall not truste vpon thy veryte. He that is lyuynge, the man lyuynge shall knowledge the lyke as I do now: the father vnto the chyldzen, shall declare thy trueth Saue me lozde, and we shall synge our Psalmes in the lozdes house, al the dayes of our lyfe. Anthem. From the gates of helle, lozde delyuer they:

soules. Ant. Euery spiryte. Psal. Prayse ye the lorde. Ant. What thynge so euer is endued with spiryte, let it prayse the lorde. ℣. Fro the gates of hell. ℟. Lorde delyuer theyr soules. Ant. I am Blysed be the lorde. Ant. I am the resurrectyō and lyke, he that byleueth in me, yea although he were dead, yet shall he lyue, and whosoeuer lyueth and byleueth in me shall not se euerlastynge death. Lorde haue mercy on vs Chryst haue mercy on vs. Lord haue mercy on vs. Our father And leade vs not. But de. plal

I Shall exalte the o (lorde) for thou shalt defende me neyther hast thou suffered myn enemyes to haue theyr pleasure on me. O lorde my god, I haue cryed to the and thou hast herde me. Lorde thou haste brought my soule out of the lowe place: thou hast preserued me fro them that descended in the pytte.

eyrū. Ant. Omnis spiritus Psalmus Laudate dominum de celis. Ant. Omnis spiritus laudet dominum. ℣. Aperta inferi ℟. Erue domine. Ant. Ego sum. Ps. Benedictus. Ant. Ego sū resurrectiō et vita: qui credit in me etiam si mortuus fuerit viuet: et omnes q̄ viuit, et credit in me nō morietur in eternū. Kyrie el. Xpe el. Kyrie eleis. Pater noster. Et ne nos inducas intēptationē. Sed libera nos.

Psalmus.

EXaltabo te dñe q̄m suscepisti me: nec delectasti inimicos meos super me.

Dñe deus meus clamaui ad te: et sanasti me.

Dñe eduxisti ab inferno animā meam saluasti me a descendentibus in lacum.

Psallite dño qui
etus: et cõfitemini
memoꝛie ſcetitatis
eius.
Quñ ira i indig=
natione eius: et vi
ta in voluntate eiꝰ.
Ad veſperũ de=
moꝛabitur fletus:
et ad matutinum
letitia.
Ego autẽ dixi in
abũdãtia mea: nõ
mouebor ĩ eternũ.
Dñe in voluntate
tua: pꝛeſtitiſti de=
coꝛi meo virtutẽ.
Auertiſti faciem
tuã a me: et factus
ſũ conturbatus.
Ad te dñe clamabo: et ad deũ meũ
deꝛpꝛecaboꝛ.
Que utilitas in
ſanguine meo: dũ
deſcendero in coꝛ=
ruptionem.
Numquid confi=
tebit tibi puluis:
aut annunciabit
veritatem tuam.
Audiuit dñs et
miſertus eſt mei:
dñs factus eſt ad=
iutoꝛ meus.
Conuertiſti plane
planctum meũ in gaudiũ
mihi cõcidiſti ſac=
cum meũ et circum=

Synge vnto the lozde ye that
be his ſayntes: & confeſſe ye the
memoꝛy of his holynes.
Foꝛ there is vengeaũce in his
diſpleaſure: and lyfe in his plea
ſure. At the euenyng waylyng
ſhall contynue, and in the moꝛ=
nyng gladnes. Uerely I ſayd
in my welthynes: I ſhall neuer
moꝛe be moued. Uoꝛd thꝛough
thy good wyll thou haſte lente
ſtrength vnto my beauty.
Thou tournedſt thy face from
me: and I was al eſtonyed.
Unto the lozde, ſhall I cryc: &
ſhall pꝛay vnto my god.
What pꝛofyte is there in my
bloode, when I ſhall deſcende
in to coꝛrupcyon. Shall duſte
make knowledge vnto the? oꝛ
ſhall it publyſche thy trouth.
The lozde hath herde, & hathe
had mercy on me: ỹ lozd is made
myn helper. Thou haſte tour=
ned my ſoꝛowe in to ioye: thou
haſt cut my ſacke: and haſt com

passed me with gladnesse.
To thende þ my glorye myght synge to the, and myght not be pryckte: o my lorde god, I shal euermore confesse the. Vl. From the gates of hell. Asi. Lorde delyuer theyr soules. I truste to se the goodnes of the lorde In the lande of the lyuyng. Lord heare my prayer. And let my cryenge come vnto the. The prayer

O God, which by the mouth of saynt paule the apostle haste taught vs, not to be sorye for them that sleepe in Chryste, graunte we beseche the, that in the cõmyng of thy sone: our lord Jesu Chryste, we with all other faythfull people beynge departed, may be graciously brought to the ioyes euerlastyng: which shalt come to iudge the quyck & the dead, and the worlde by fyre

ALmyghty eternall god, to whome there is neuer my prayer made, without hope

vedisti mihi letitiã.
Vt cantet tibi ℣ gloria mea et non cõpunget: dñe deus meus in eternũ cõfitebor tibi. Glor. Aporta inferi. ℣. Erue dñe animas eorũ. Credo videre bona dñi. Dñe exaudi. Et clamor

Oremus.

DEus qui nos per os scti Pauli apostoli tui de obdormientibus in Christo nõ contristãdos docuisti, presta q̃s, vt tui ob bus fidelibus defũctis aduenientẽ filio tuo dño nro Jesu christo, ad eterna gaudia feliciter perducamur. Qui venturus es iudicare vivos et mortuos, et seculum per ignem.

Oratio.

OMnipotẽs sempiterne deus cui nunq̃ [illegible]

06

ñe supplicatur p
pitiare aīe famili
tui. N. vel famule
tue. N. vt qui vel
que de hac vita in
tui nois cōfessiōe
decessit: sctōrū tuo
rū numero facias
aggregari Per.

DEus cui⁹ mi
sericordie nō
est numerus sus-
pe p aīab⁹ famu-
lor tuor pōtificū
ppetuas: et lucis
eis letitieq regio-
nē in sctorū tuorū
sortietate concede.
Per xp̄m dñm.

INclina domi
ne aurē tuam
ad preces nras q-
bus miaz tuā sup-
plices deprecamur
vt aias famulorū
famularūq tuarū
(quas de hoc sc̄lo.
migrare iussisti) in
pacis ac lucis regi
one constituas: et
sanctorum tuorū
iubeas esse consor-
tes. Per Christū
dominū nostrum.

AIMab⁹ ds
ñre famulo-
rū famularūq tuarū

of mercy, be propicyable of thy
seruaunt. N. that seynge it de-
parted from this lyfe, in the con
fessyon of thy name, thou wylte
cause it to be associate to the cō-
pany of thy sayntes. By Chryst

O God, of whose mercy ther
is no nombre, admyt oure
prayers, for the soules of thy ser
uauntes the bysshoppes. And
graunt vnto them the lande of
pleasure and lyght, in the felow
shyp of thy blyssed aungels. By

LOrde encly ne thyn eare
vnto my prayers, whe
in we ryght deuoutly call vpon
thy mercy, that thou wylte be-
stowe the soules of thy seruaun
tes, bothe men & women (which
thou hast cōmaūded to departe
from this worlde) in the cōtre
of peace and reste, and further,
cause them to be made partay-
ners with thy sayntz. By chryst

WE beseche the lorde, that
the prayer of thy supply-

ntes may auayle to the soules
f thy seruaũtes of either kynd
hat thou wylte bothe pourge
hem of al theyr synnes, & cause
hem to be partakers of thy re=
empcyon. Whiche lyueste and
eygnest god, worlde without
nde. So be it.

¶ This Psalme is to be sayde
ytwene Alhalontyde & Easter

With my voyce vnto the
lord, I haue cryed: wt my
oyce I haue prayed to the lord
I vtter my prayer in the syght
f hym: and my trouble before
ym I declare. Yea and that
ntyl my breath sayled me: and
hou hast knowen my wayes.
In the same way that I wal=
ed: the proude haue hydden a
nare for me. I loked vpon my
ght hande & sawe: and there
as none that wolde know me
Refuge is take frõ me: & there
s none that requyreth my soule
I haue cryed vnto the, o lorde

oratio prophetæ
supplicantium.
vt eas et a peccatis
omnibus eruas et
tue redẽptionis fa
cias esse gricipes.
Qui viuis et regnas deus per om
nia secula seculoꝝ
Amen.

¶ In festis inter
festum animarum
et Pascha.
Psalmus.

Voce mea ad
dñm clama=
ui: voce mea ad do
minũ deprecat⁹ sum
Effũdo in cõspec
tu eius oratiõnẽ mea=
am: et tribulatio=
nẽ meã ante ipsũ
pronuncio.
In deficiendo ex
me spũs meum: et
tu cognouisti semi
tas meas.
In via hac qua
ambulabã: absco=
derũt laqueum mihi.
Considerabã ad
dexterã et videbã.
et nõ erat qui cog
noscceret me.
Periit fuga a me
et nõ est qui requi
rat animã meam.
Clamaui ad te

06

ōne vīt mee spes mea portio mea in terra viuentiū.
Intende ad deprecationē meā: qa humiliat⁹ sū nimis.

Libera me a ysequentibus me: qa cōborrtati sunt super me.
Educ de custodia aiam meā ad cōfitendū noī tuo/me expectāt iusti donec retribuas mihi

Sancte & indiuidue trinitati: Jesu xpi crucifixi hūanitati: gloria ab oi creatura: per infinita seculoz secula. Amē.
Benedictū sit dulce nomen dñi nri Jesu xpi: et gloriose virginis marie matris eius in eternū et vltra Amen.
Et alie oim fideliū dñy defunctoz̄ per misam dei requiescant in pace. Amē.

Fiat laus deo patri vitis et requies defunctis. Amen.

I haue sayd, thou arte my [hope] my portyon in the lande of [the] lyuynge. Intende vnto [my] prayer: for I am broughte [very] synge lowe. Delyuer me fr[om] them that persecute me: for th[ey] made verye stronge agayn[st] me. Delyuer my soule out [of] pryson to confesse thy name: [the] ryghtuous loke after me, vn[to] that thou requyte me.

TO the holye and indi[uy]syble Trinyte, to the h[u]manite of Jesu Chryst crucify[ed] glozy infinite be gyuen of eu[ery] creature, wozlde without end[e] Blyssed be the swete name [of] our lozde Jesu Chryste, and [of] the glozyous virgyn Mary h[is] mother for euermoze. And th[e] soules of all true byleuers, de[-] ynge departed thzough the m[er]cy of god, may rest in peace. [So] be it. Prayesynge be to g[od] peace to the liuyng, and rest [to] to the dead. So be it.

The cõmendacyons. Psalm

Blysſed are they, that be vnſpotted: which walke in the lawe of the lorde.

Blyſſed are they, that ſearche his teſtymonyes, that ſeke hym with all theyr herte. For they truely, whiche worke wyckedly haue not walked in his wayes.

Thou haſt cõmaunded thy cõmaũdementȝ to be kept ſtreytly.

Wolde to god my ways myght be directed to kepe thy iuſtifica cyons. Then ſhal I not be confounded: when I ſhall be well ſene in al thy cõmaũdementes.

I ſhall acknowledge the direct ly in my hert: in that I haue lerned ỹ iudgementes of thy rygh teouſnes. I ſhall kepe thy iuſti fycacyons: thou ſhalte not forſake me at no tyme.

Wherin doth the yonge mã correct his lyfe: in the kepynge of thy cõmaundementes.

With al my hert I haue ſought

Cõmdationes.

Beati ſimmaculati in via qui ambulant in lege domini.

Beati qui ſcrutãtur teſtimonia eius: in toto corde ſuo exq̃runt eum.

Nõ enim qui operantur iniquitatẽ in viis eius ambulauerunt.

Tu mandaſti mãdata tua cuſtodiri nimis.

Vtinã diligãtur vie mee: ad cuſtodiendas iuſtificationes tuas.

Tunc nõ confundar: cum ꝑſpexero in omnibus mandatis tuis.

Confitebor tibi ꝛ directione cordis: in eo quod didici iudicia iuſtitie tue.

Iuſtificationes tuas cuſtodiã: non me derelinquas vſquequaque.

In quo corrigit adoleſcentior viã ſuã: in cuſtodiendo ſermones tuos.

In toto corde meo

07

exquisiui terne re-
pellas me a man-
datis tuis:
In corde meo ab
scõdi eloquia tua
et nõ peccem tibi.
Benedictus es dñe
doce me iustificа-
tiones tuas.
In labiis meis p
nũciaui: omnia iu
dicia oris tui
In via testimoni
orũ tuorũ delecta-
tus sũ sicut in om
nibus diuitiis.
In mãdatis tuis
exercebor: & cõside
rabo vias tuas.
In iustificationi
bus tuis meditа-
bor nõ obliuiscar
sermones tuos.
Retribue seruo
tuo viuifica
me: et custodiã ser
mones tuos. Re-
pela oculos meos
& cõsiderabo mira
bilia de lege tua.
Incola ego sũ in
terra nõ abscõdas
a me mãdata tua.
Concupiuit aia
mea desiderare iu
stificationes tuas
in omni tempore.
Increpasti superbos maledicti qui

the out:put me not awaye fro
thy cõmaundementes. In m
herte I haue hydde thy worde
that I myght not offende the.
O lorde thou art blyssed: teac
me thy iustificacyons. W
my lyppes I haue pronounce
al the iudgements of thy mou
I haue ben delyted in the wa
of thy testimonyes as it were
all maner of ryches. I shall b
exersysed in thy cõmaundeme
and I shall cõsyder thy waye
I shal study in thy iustifyca
ons: I shal not forget thy wor
REwarde thy seruaunte
quycken me, and I sha
kepe thy wordes. Open my
eyes: and I shall consyder th
meruaylousnesse of thy lawe.
I am a straunger in the land
hyde not from me thy cõmaũ
mentes. My soule hath desyre
thy iustyfycacyons in all tyme
Thou hast rebuked the proud
men cursed are they, whyche de

clyne from thy cõmaundementz
Take from me oppzobzye and
contempt: foz I haue sought af
ter thy cõmaundementes And
truely the pzynces haue ben set
agaynste me, and they spake a=
gaynst me: but thy seruaũt was
styl exercysed in thy iustyfycacy
ons. Foz thy testymonyes are
my meditacyon: thy iustyfyca=
cyons is my councell.

My soule hath cleaued to
the groũde, quycken me
accozdyngt to thy wozde.
I haue shewed my wayes, and
thou haste herde me, teache me
thy iustyfycacyons. Instructe
me in the waye of thy iustyfyca
cyons/and I shall be exercysed
in thy meruayles. My soule
hath slept foz werynes, cõfyzme
me in thy wozdes. Remeue frõ
me the way of iniquyte, and ac=
cozdyng to thy law haue mercy
on me. I haue chosen the way
of trueth: I haue not forgotten

declinant a mãdatis tuis.
Auser a me opprobriũ et contẽptum quia testimonia tua exquisiui.
Etenim sederũt pzincipes et aduersũ me loquebãtur seruus autẽ tuus exercebatur i iustificationibus tuis
Nã et testimonia tua meditatio mea est: et cõsiliũ meũ iustificatiõis tue:
Adhesit pauimẽto anima mea: viuifica me secũm verbũ tuum
Uias meas annũciaui et exaudisti me: doce me iustificatiões tuas.
Uiã iustificationũ tuarũ instrue me: et exercebor in mirabilibus tuis.
Dormitauit anima mea pzetidio: confirma me in verbis tuis.
Uiam iniquitatis amoue a me: et de lege tua miserere mei.
Uiã veritatis elegi: iudicia tua nõ sum oblitus.

ned to thy testymonyes: put me not to confusyon.

I haue ronne the waye of thy commaundementes/when thou hast eased my herte.

O Good lorde set the waye of thy iustifycacyons to me for a lawe: & I wyll euer seke it out. Gyue me vnderstandynge and I shal searche thy lawe: and I shall kepe the same with my hole herte. Leade me in the pathe of thy cõmaundementes for I haue wyshed the same.

Inclyne my herte in to thy testymonyes and not in couetyse. Turne awaye myne eyes, that they se not vanyte /quycken me in thy waye. Ordre thy woorde to thy seruaũt in thy feare. Cut of my oppʒobry, whiche I suspected/ for thy iudgementes are louely. Loo, I haue desyred thy cõmaundementes/ in thy equyte quycken me.

on me, o lorde: and thy
helth accordyng to thy promyse
And I shall answere to them
that vpbrayde me with thynges
for I haue truste in thy wordes
And take not ye worde of truth
fro my mouth out of no partye, for
I haue moch trusted in thy iud
gementes. And I shall kepe
thy lawe in the worlde: and in
to the worlde of worldes.
And I haue walked at large:
for I haue sought thy cōmaun-
dementes. And I spake of thy
testimonyes in the syght of kyn
ges: and I was not confounded
And I shalbe occupyed in thy
cōmaūdementes: whiche I haue
loued. And I haue lyfte vp my
handes to thy cōmaūdementes
whiche I haue loued: & I shalbe
occupyed in thy iustyfycatyons
Remembre thy worde to
thy seruaunte: in whyche
thou hast gyuen me hope.

Et non me, domine: et lex
tua meditatio mea est.
Et responsum da seruo tuo: in
verbo tuo spes mea.
Et ne auferas de ore meo verbum ue
ritatis vsquequaq:
quia in iudicijs tu
is supersperaui.
Et custodiam legem
tuam in seculum: et in
seculum seculi.
Et ambulabam in
latitudine: quia
Et loquebar
Et meditabar in
mandatis tuis
quæ dilexi.
Et leuaui
Et erit
bus tuis.
Memor esto
tuo: in quo mihi
spem dedisti.

Hec me cõsolata
ẽ in humilitate mea
qz eloquium tu-
um vivificauit me
Superbi iniq̃
agebãt vsq̃quaq;
a lege autem tua
nõ declinaui.
Memor fui iudicio
rũ tuorũ a seculo
domine: et conso-
latus sum.

Defectio tenuit
me p peccatorib⁹
derelinquentibus
legem tuam.
Cãtabiles mihi
erãt iustificationes
tue: in loco peregri-
nationis mee.
Memor fui nocte
nois tui dñe: et cu
stodiui legẽ tuam.
Hec facta est mi-
hi qz iustificatio-
nes tuas exquisiui.

Portio mea
dñe: dixi custo-
dire legẽ tuam.
Deprecatus sum
faciem tuã in toto
corde meo: miserere
mei secũdum e-
loquium tuum.
Cogitaui vias
meas et conuerti

The same hath cõforted me in
my humilite for thy worde hath
quyckened me. The proude
men haue done wyckednesse on
euery syde: but I haue not de-
clyned fro thy lawe. I haue ben
myndfull of thy Judgements
good lorde, fro the begynnynge
of the worlde: and haue ben con
forted. Defaute hath holden
me / bycause of synners, forsa-
kynge thy lawe. Thy iustifyca
cyons were to me songes: in the
place of my wayfarynge.
I haue bene myndefull in the
nyght of thy name good lorde
& I haue kept thy lawe. This
was done to me: for bycause I
serched out thy iustyfycacyons
O Lorde thou arte my por-
cion: I haue promysed to
kepe thy lawe. I haue prayed
before thy face with all my hert
haue mynde on me accordynge
to thy promyse I haue con-
dered my wayes: & I haue con-

uerted my foote vnto thy testi-
monyes. I was redy and was
not troubled: but that I myght
kepe thy commaundementes.
The cordes of synners haue be-
wrapte me: and I haue not for-
gotten thy lawe. I rose vp in
the myddest of the nyght, that I
myght acknowledge the: vpon
the iudgementes on thy iustifyca-
cyons, I am a partaker of all
that feare the: and of them that
kepe thy commaundementes.
O lorde the earth is full of thy
mercy teche me thy iustificacios
Thou hast delte gentylye
with thy seruaunt good
lorde: accordynge to thy worde.
Teache me goodnes, lernynge
and knowledge: for I haue be-
lued thy commaundementes.
I haue synned before I was
humble: therfore I haue kepte
thy worde. Thou art good and
in thy goodnesse teache me thy
iustyfyacyons.

pedes meos: in testimonia tua.
Paratus sum et non turbatus vt custodiem mandata tua.
Funes peccatorū circumplexi sunt me: et legem tuam non sū oblitus.
Media nocte surgebam ad confitendum tibi: super iudicia iustificationis tue.
Particeps ego sum omnium timentiū te: et custodientiū mandata tua.
Misericordia tua domine plena est terra iustificationes tuas doce me.
Bonitatem fecisti cum seruo tuo domine secundum verbum tuum.
Bonitatem et disciplinam et scientiam doce me: quia mandatis tuis credidi.
Priusquam humiliarer ego deliqui propterea eloquium tuum custodiui.
Bonus es tu et in bonitate tua doce me iustificationes tuas

Multiplicata est
iuper me iniqui
tes superbor: ego
autē in toto corde
meo scrutabor mā
data tua.

Coagulatū est si
cut lac cor eor ego
vero legē tuā me:
ditatus sum.

Bonū mihi q; hu
miliasti me: vt dis
cam iustificatio
nes tuas.

Bonū mihi lex o:
ris tui: sup milia
auri et arg;nti.

Manus tue fe
cerunt me et
plasmauerunt me
da mihi intellectū
vt discam manda
ta tua.

Qui timēt te vi
debūt me et letabū
tur: quia in verba
tua super speraui

Cognoui dñe q;
equitas iudicia tu
a: et i veritate tua
humiliasti me.

Fiat mia tua vt
cōsoletur me se
cundum eloquiū
tuū seruo tuo

The iniquyte of proude men
is multyp yed vpon me: but I
with al my hole herte shall serch
out thy cōmaundementes.

My hert is cōgyled lyke vnto
I truely haue thought vpō thy
commaundementes. It was
good to me, that thou dyddest
bryngе me lowe, that I myght
lerne thy iustyfycacyons. The
lawe of thy mouthe is good to
me: & aboue a myllyon of gold
or syluer.

Thy handes haue made me
and fourmed me: gyue
me vnderstandynge that I may
lerne thy cōmaundementes.

They that feare the shall see
& shall be glad for I haue trus
ted moche in thy wordes.

I haue knowen lorde that thy
iudgementes are equyte: and
thy trueth hast humilyate me.

Let thy mercy be shewed, that
it may comfort me, accordyng
thy promyse: which am thy ser

Let thy mercyes come to me, & I shall lyue for thy lawe is my medytacyon. Let the proude whiche wrongfully haue done wyckednes to me, be confounded and I truely shal be exercised in thy cõmaũdementes Let them be conuerted to me, which feare the: & they that knowe thy testymonyes. Let my herte be immaculate in thy iustyfycacyons that I be not confounded.

My soule hathe faynted in thy healthe: and I haue trusted moche in thy worde. Myn eyes haue faynted in thy promyse sayenge, when wylte thou comfort me. For I am made lyke a bottell in the smoke: I haue not forgotten thy cõmaũdementes. Howe many be the dayes of thy seruaũt: when wylte thou gyue iudgement of them that persecute me. Wycked men haue shewed to me fables: but not as thy lawe. All thy com-

Fiat misericordia tua ut viuam: quia lex tua meditatio mea est.

Confundantur superbi qui iniuste iniquitatem fecerunt in me: ego autem exercebor in mandatis tuis.

Conuertantur mihi timentes te: et qui nouerunt testimonia tua.

Fiat cor meum immaculatum in iustificationibus tuis: ut non confundar.

Defecit in salutare tuum anima mea: et in verbum tuum superauit.

Defecerunt oculi mei in eloquium tuum dicentes quando consolaberis me.

Quia factus sum sicut uter in pruina: iustificationes tuas non sum oblitus.

Quot sunt dies serui tui quando facies de persequentibus me iudicium.

Narrauerunt mihi iniqui fabulationes: sed non ut lex tua.

Omnia mandata tua veritas iniqui persecuti sunt me adiuua me.

Paulominus cō sumauerōt me in terra: ego autem non dereliqui mādata tua.

Secundū mīam tuam viuifica me et custodiam testimonia oris tui

In eternum dne verbum tuū permanet ī celo

In generatione et veritas tua: fundasti terram et permanebit.

Ordinatione tua perseuerāt dies: quōm oīa seruiunt tibi.

Nisi quia lex tua meditatio mea est eunc forte periissē in humilitate mea.

In eternū non obliuiscar iustificationes tuas: quia ipsis viuificasti me.

Tuus sū ego saluum me fac: quōm iustificationes tuas exquisiui.

Me expectauerūt peccatores vt perderent me: testimōia tua intellexi.

maūdementes is truth. Wycked men haue persecuted me, helpe me. Almost they had cōsumed in the earth: but I truely haue not forsaken thy cōmaūdements. Quycken me accordyng to thy mercy: and I shal kepe thy testymonyes of my mouthe.

O Lorde thy worde doth remayne in heuyn euerlastyngly. Thy truth from generacyon to generacyon thou hast set the earth, and it shall abyde By thyne ordinaūce the dayes contynue: for all thynges obey vnto the. Except thy lawe had ben my meditacyon: peraduenture I had perysshed in my humilyte. I shal neuer forget thy iustyfycacyons: for in them thou hast quyckened me. I am thyne make me safe: for I haue sought out thy iustyfycacyons.

Synners haue awayted me to destroy me: I haue vnderstand thy testymonyes. I haue seue

the consumacyon of euery ende thy cõmaũdement is very large

O Lorde, howe moche haue I loued thy lawe? it is my meditacyon all the daye longe. Thou hast made me wyse ouer myn enemyes through thy commaũdement, for it is to me euerlastyng. I haue perceyued more thẽ al that taught me, for they testymonyes were my medytacyon. I haue perceyued more then auncyent men: bycause I haue serched thy cõmaũdments. I haue kept my fete fro euery yll way, that I myght kepe thy wordes. I haue not declyned fro thy iudgements, for bycause thou hast set a lawe to me.

Howe swete are thy wordes to my iawes, & to my mouth swetter then hony. I haue take vnderstandynge of thy cõmaunde mentes, therfore haue I hated

Omnis consummatiõis vidi finẽ: latum mandatum tuum nimis.

Quomodo dilexi legẽ tuã domine: tota die meditatio mea est.

Super inimicos meos prudentem me fecisti mãdato tuo quia inuetricũ mihi est.

Super omnes docentes me intelleri: qz testimonia tua meditatio mea est.

Super senes intelleri quia mãdata tua exquisiui.

Ab omni via mala prohibui pedes meos: vt custodiã verba tua.

A iudiciis tuis non declinaui: qz tu legẽ posuisti mihi.

Quã dulcia faucibꝰ meis eloquia tua a tup mel ori meo.

A mandatis tuis intellexi propterea odiui omnem viã iniquitatis.

Lucerna pedi bꝰ meis verbũ

(euery way of iniquyte. Thy worde is a lanterne

P4

tuum:et lumen ſe-
mitis meis.
Iurauí et ſtatui
cuſtodire iudicia
iuſtitie tue.
Humiliatus ſum
vſquaq; dñe: vi
uifica me ſecundū
verbum tuum.
Voluntaria oris
mei beniplacita fac
domine:et iudicia
tua doce me.
Anima mea in
manibus meis ſẽ-
per:et legẽ tuã nõ
ſum oblitus.
Poſuerũt pecca-
tores laqueum mi
hi:et de mandatis
tuis non erraui.
Hereditate acqſi
ui teſtimonia tua
ĩeternũ: qa exulta
tio cordis mei ſũt
Inclina cor meũ
ad faciẽdas iuſtifi
cationes tuas in e-
ternum propter
retributionem.
Iniquos odio
habui et legẽ
tuam dilexi.
Adiutor ſuſcep
tor meus es tu:et
in verbum tuum
ſuper ſperaui.
Declinate a me
maligni et ſcruta-

vnto my feete: & a lyghte to my
patthes. I haue ſwoꝛne and
decreed, to kepe the iudgemen-
tes of thy iuſtyce. O loꝛde
I am bꝛoughte lowe on euerye
ſyde quycken me accoꝛdynge to
thy woꝛde. The voluntarye
thynges of my mouthe, o loꝛde
make them acceptable to the, &
teache me thy Judgementes.
My ſoule is euer in my hand
& I haue not forgotten thy law
Synners haue ſet a ſnare foꝛ
me: and I haue not erred from
thy cõmaundementes. I haue
gotten thy teſtymonyes by inhe
ritaunce foꝛ euer: foꝛ bycauſe
they be the ioye of my herte.
Inclyne my herte to do thy iuſ
tifycaciõs foꝛ euer, foꝛ rewarde
I haue hated the wycked:
and haue loued thy lawe
Thou arte my helper and my
defender: and I haue truſted
moche in thy woꝛde. O ye wyc-
ked declyne ye fro me: I ſhall

serch the cõmaũdements of god.
Receyue me accordonge to thy promyse, and I shall lyue: nor þ shalt not cõfoũde me otherwyse then I loked for. Helpe me and I shall be safe: and shal be occupyed in thy iustifycacyons euer
Thou hast dispysed al that go from thy iudgementes: for they thoughtes were vniust. I haue reputed all synners of the earth for offenders: therfore I haue loued thy testymonyes.
I haue afflycted my flesshe for feare of the: for I am a ferde of thy iudgementes.
I haue done Justyce and tyghtwysenes: thou shalt not delyuer me to them that calumpniate me. Receyue thy seruaũt in to thy goodnesse: let not proud men calumpniate me.
Myne eyes haue fayled in thy helth, & the worde of thy iustyce
Do to thy seruaũt accordynge to thy mercy, and teache me thy

bor mandata dei mei.
Suscipe me secundũ eloquiũ tuũ & viuam: et non confundas me ab expectatione mea.
Adiuua me & saluus ero: et meditabor in iustificationibus tuis semper.
Spreuisti omnes discedentes a iudiciis tuis: quia iniusta cogitatio eorum.
Prevaricantes reputaui omnes peccatores terre: ideo dilexi testimonia tua.
Confige timore tuo carnes meas a iudiciis enim tuis timui.

Feci iudicium & iustitiam: non tradas me calumniantibus me.
Suscipe seruum tuũ in bonũ: non calumpnientur me superbi.
Oculi mei defecerũt in salutare tuum: et in eloquium iustitie tue.
Fac cũ seruo tuo secundũ misericordiam tuam: & iustificationes tu

as iustificationes tuas doce me.

Serui tui sum ego da mihi intellectum vt sciam testimonia tua.

Tempus faciendi dñe: dissipauerunt legem tuam.

Ideo dilexi mandata tua super aurum et topazion.

Propterea ad omnia mandata tua: dirigebar omnem viam iniquam odio habui.

Mirabilia testimonia tua dñe ideo scrutata est ea aia mea.

Declaracio sermonū tuorū illuminat: et intellectū dat parvulis.

Os meū aperui: et attraxi spiritum: quia mandata tua desiderabam.

Aspice in me et miserere mei: secundū iudicium diligentium nomen tuum.

Gressus meos dirige sedm eloquiū tuū: et non dñetur mei omis iniustitia.

iustyfycacyons. I am thy seruaūt gyue me vnderstandynge that I may knowe thy testymonyes. It is tyme to do good lorde for they haue scattered abrode thy lawe. Therfore haue I loued thy cōmaūdementes aboue golde and topaze. And therfore I was led to all thy cō maundementes, I haue hated euery wycked waye.

O Lord meruaylous be thy testymonyes, therfore my soule hath serched them. The declaracion of thy wordes doth illumyne, and gyueth vnderstādyng to thy lyttell ons. I haue opened my mouthe, and haue drawen my breath /for byraule I desyred thy cōmaūdementes. Loke on me, and haue mercye on me, accordynge to the iudgemēt of them that loue thy name. Directe my goynges, accordynge to thy worde, and let no iniquite reygne ouer me.

Redeme me frō the calumpnia cyō of men, that I may kepe thy cōmaundementes. Lyghten thy face vpon thy seruaunt and teache me thy iustyfycacyons. Myne eyes haue brought forth stremes of water, bycause they haue not kept thy lawe.

Ryghtuous arte ỹ lorde, & iust are thy iudgementes Thou hast cōmaunded iustyce in thy testimonyes, and trueth moost chefely. The loue of the caused me to consume, bycause myne enemyes forgat thy wordes Thy worde is excedingly fyred and thy seruaūt loued it I am yonge & set at nought, yet haue I not forgotten thy cōmaundementes Thy iustyce is euerlastyng, & thy law is truth. Trouble & heuines haue intāgled me thy cōmaūdementes are my study Thy testimonies are gyuen in euerlastyng e equyte, gyue me vnderstandynge & I shal lyue.

Redime me a calumnijs hoīm: vt custodiā mandata tua Facie tuā illumina super seruum tuū: et doce me iustificationes tuas. Egressus aquarum deduxerunt oculi mei: quia nō custodierūt legē tuam. Iustus es dne et rectū iudicium tuum. Mandasti iustitiā testimonia tua: et veritatē tuā nimis Dilexerūt me feruor zelus meus: quia obliti sunt verba tua inimici mei. Ignitū eloquiū tuum vehemēter & seruus tuus dilexit illud Adolescentulus sum ego et contemptus: iustificationes tuas nō sum oblitus. Iustitia tua iustitia in eternum: et lex tua veritas. Tribulatio et angustia inuenerunt me: mandata tua meditatio mea est Equitas testimonia tua in eternum: intellectum da mihi et viuam.

fo 6

Clamaui in to to corde meo exaudi me dñe: iustificationes tuas requiram.

Clamaui ad te saluum me fac: vt custodiã mandata tua. Preueni in matutinitate et clamaui: qa in verba tua super sperauí Preuenerũt oculi mei ad te diluculo vt meditarer eloquia tua.

Vocẽ meã exaudi scũdũ miam tuã dñe s lcõm iudiciũ tuũ vtuifica me.

Appropinquauerunt persequẽtes me iniquitati: a lege autẽ tua longe facti sunt:

Prope es tu dñe: et omnes vie tue veritas.

Initio cognoui de testimoniis tuis. quia in eternũ fundasti ea.

Vide humilitatem meã et eripe me: qa legem tuã non oblitus.

Iudica iudicium

I haue called vpõ the with al my herte: heare me lorde for I shal serche thy lawes.

I haue cryed to the: saue me: so that I may obserue thy cõmaũdements. I haue preuented the tyme & haue cryed: for I haue greatly trusted in thy cõmaundementes. Myne eyes haue preuented the daunger of the daye for to study thy worde. Herde heare my voyce, accordynge to thy mercy: & quycken me accordynge to thy iudgemẽt. They that persecute me, haue encreased theyr wyckednes: but from thy law they are gone far wyde

Forde thou arte nere at hand & al thy wayes are very trouth At the begynnyng I had knowledge of thy testymonyes: for thou hast establyshedd them for euer

Beholde my humylyte, & delyuer me: for I haue not forgotten thy lawe.

Iudge my iudgement: and re-

deme me / for thy promyse sake quycken me. Helth is far from synners, for they haue not serched out thy iustifycacyons. Thy mercy lorde is moche, accordynge to thy ryghtuousnesse quycken me. Many there be whiche persecute me & trouble me, I haue not declyned frō thy testymonyes I sawe the offenders, and I was astoyned: for they kepte not thy wordes. Beholde lord, for I haue loued thy cōmaundementes, quycken me in thy mercy. The begynnyng of thy wordes is verite: al thy iudgementes are euerlastynge iustyce.

The prynces haue persecuted me lautlesse, & my hert hath bē adrad of thy word; I shall be glad of thy wordes, as he that hath founde manye spoyles. I haue hated iniquyte and haue abhorred it, but thy lawe haue I loued.

meū et reprime me ꝓpter eloquiū tuū viuifica me.

Longe a peccatoribus salus q̄ iustificationes tuas nō exquisierunt.

Mie tue multi dō mine secūd iudiciū tuū viuifica me.

Multiq̄ p̄sequūtur me & tribulant me: a testimoniis tuis nō declinaui.

Vidi p̄uaricantes et tabescebam q̄ eloquia tua nō custodierunt.

Vide q̄m mandata tua dilexi dñe: i misericordia tua viuifica me.

Principiū verborū tuorū veritas: ineternū oia iudicia iustitie tue.

Principes persecuti sūt me gratis: et a verbis tuis formidauit cor meum.

Letabor ego sup eloquia tua: sicut qui inuenit spolia multa.

Iniquitatē odio habui et abhominatus sum: legem aut̄ tuam dilexi.

Septies in die laudē dixi tibi: super iudicia iustitie tue
Pax multa diligentibus legē tuā: et non est illis scādalum.
Expectabā salutare tuū dñe: mā data tua dilexi.
Custodiuit aīa mea testimōnia tua: et dilexit ea vehementer.
Seruaui mānda ta tua et testimonia tua: quia oēs vie mee in conspectu tuo.
Appropiquet deprecatio mea in cōspectu tuo domine: iuxta eloquium tuum da mihi intellectum.
Intret postulatio mea in cōspectu tuo: secundū eloquium tuum eripe me
Eructabūt labia mea hymnū: cū doceris me iustificationes tuas.
Pronūciabit lingua mea eloquiū tuū qa omnia mā data tua equitas.
Fiat manus tua vt saluet me: qm

Seuyn tymes in the day haue I prayſed the vpon the iudgementes of thy ryghtwyſeneſſe. Great peace is to thē that loue thy lawe, & there is no ſclaūdyr in them. I loked for thy ſaluacyon, o lorde, and I loued thy cōmaūdementes. My ſoule hath kept thy teſtymonyes, and hath loued thē greatly. I haue kepte thy cōmaundementes, and thy teſtymonyes, for all my wayes are in thy ſyght.

O Lorde let my prayer approche nere in thy ſyghte gyue me vnderſtandyng, accordynge to thy promyſe. O lorde let my prayer enter into thy ſyght deliuer me accordyng to thy promyſe. My lyppes ſhall powre forth thy prayſe, when thou haſt taught me thy iuſtifycatyons. My tongue ſhall ſhewe forthe thy promyſe: for in all thy commaundementes is equite. Let thy hande be redye to helpe me,

for by cause I haue chosen thy cõmaundementes. O lorde I haue desyred thy helth, and thy lawe is my medytacyon. My soule shal lyue, and shal prayse the and the iudgementes shall helpe me I haue wandred lyke a shepe, which is lost, o lord seke out thy seruaũt, for I haue not forgoten thy cõmaundementes Lorde gyue them eternal rest. Lorde haue mercy on vs Chryst haue mercy on vs. Lorde haue mercy on vs. Our father. Hayl.

LOrde thou haste proued me, & knowen me, thou hast knowen my downe sytyng and vprysyng. Thou haste perceyued my thoughtes a farre of my patthe and the strayt of my lyfe thou hast serched out And all my wayes thou hast preuented so that ther is not one word on my tongue. Lo lorde thou hast knowen all thynges bothe new and olde, thou hast formed

mãdata tua elegi.
Concupiui salutare tuũ dñe: et lex tua meditatio mea est.
Viuet aia mea et laudabit te: et iudicia tua adiuuabunt me.
Errauí sicut ouis que perijt quere seruũ tuum dñe quia mandata tua uõ sum oblitus.
Requiem eternã dona eis domine: Et lux perpetua luceat eis. Kyrie eleison. Christe eleison. Kyrie eleison: Pater noster
Dñe pbasti me et cognouisti me: tu cognouisti sessionẽ meã: et re surrectionẽ meam Intellexisti cogitationes meas: de longe semitam meam et funiculum meũ inuestigasti. Et omnes vias meas prouidisti: quia non est sermo i lingua mea. Ecce dñe tu cognouisti oia nouissima et antiqua tu formasti me et po

fuisti sup me ma-
num tuam.
Mirabilis facta
est scientia tua ex
me: confortata est
et nō potero ad eā
Quo ibo a spiri-
tu tuo: et quo a fa
cie tua fugiam.

Si ascēdero in cē
lum tu illic es: si des
cendero ad infer-
num ades.

Si sūpcro pen-
nas meas diluicu-
lo: et habitauero
in extremis maris
etenim illic ma-
nus tua deducet me
et tenebit me dex-
tera tua.
Et dixi forsitā te
nebre cōculcabunt
me: et nox illumi-
natio mea in deli-
ciis meis.
Quia tenebre non
obscurabūtur a te
et nox sicut dies il
luminabitur: sicut
tenebre eius ita et
lumen eius.
Quia tu possedisti
renes meos: suscē
pisti me de vtero
ma. tre mee.

me, and put thy hande vpon me
O the cunnynge that thou hast
wrought on me is meruaylous
it is wrought so that I can not
attayne in to it. Whyther shall
I go frō thy spiryte, & whyther
shall I flye from thy face. Yf I
shall ascende vp to heuyn, thou
arte there, & yf I shall descende
downe to hell, ỹ arte also ꝑsent.
Yf I shall take my wynges in
the morynge, and shal dwell in
the farthest costes of the see.
Yet shall thy hande lyenge me
frō thens, and thy ryght hande
shal hold me. And I haue sayd
peraduenture the darknes shall
treade me vnder feete, and the
nyght is my lyght in my delyte
For the darknes shall not be
hyd fro the, & the nyght shall be
as lyght as the daye, for as the
lyght is, so is his darknes.
For ỹ hast possessed my reygnes
thou haste taken me frome the
wombe of my mother.

I shall cõfesse to the, that thou
arte terryble & meruaylous: thy
wozkes are wonderous and my
soule knoweth it to well.
My bone is not hyd from the,
which thou hast made p[illegible] y
my substaunce wh in the lowarde
partes of the earth. Thyn eyes
haue sene my imperfitenes, and
in thy boke are wzitten all dayes
they were fozmed, and no man
was in them. O god, thy frend
ar greatly honoured of me, and
the cheyfe of them is ouermoch
strengthed. I shall nũbze them
and they shall be multiplyed a-
boue the grauell: I haue ryssen
vp, & yet am with the. O god
yf thou woldest slee the synners
ye bludy men go ye away from
me. Bozye say in your thought
they take in vayne theyr cyties
Do not I hate the good lozde
that hate the, and was I not an
ry wh thyne enemyes. I haue
ted them with a feruent hate

Confitebor tibi
quia terribiliter
magnificatus es mira
bilia opera tua et
anima mea cognoscet
nimis.
Non est occultatũ os meũ a te qd
fecisti in occulto:
substantia mea in
inferioribus terre
Imperfectũ meũ
viderunt oculi tui:
et in libro tuo om
scribẽtur: dies for
mabuntur et nemo
in eis.
Mihi autẽ nimis
honorificati sunt
amici tui deus: ni
mis cõfortatus est
principatus eorũ.
Dinumerabo eos
et super arenam
multiplicabuntur:
exurrexi et adhuc
sum tecum.
Si occideres de
nuo hos viri sangui
nũ declinate a me:
Qui dicitis in co
gitatione: accipient
in vanitate ciuita
tes tuas.
Nõne qui odiũt
te dñe odiebã te
per inimicos tuos
tabescebam.
Perfecto odio o-

ueram filios: inimici facti sunt mihi. Proba me deus & scito cor meū interroga me et cognosce semitas meas. Et vide si via iniquitatis in me est et deduc me in via eterna. Versus Requiem eternā dona eis dñe. R. Et lux perpetua luceat eis. Vlus. Aporta inferi. R. Erue dñe animas eorū. V. Credo videre bona dñi. R. In terra viuē. Vl⁹ Dñe exaudi orationem meam. R. Et clamor me⁹ ad te veniat. Orem⁹.

Ubi dñe commendamus animā famuli tui. N. et animas famulorū / famularūq; tuarū: vt defuncti seculo tibi viuant: et que per fragilitatē mūdane conuersationis peccata admiserūt: tu venia misericordissime tue pietatis absterge. Per Christū. ꝛc. Requiescāt in pace.

& they be myn enemyes Proue me good lord, & know myn hert questiō & me & know my ways And loke yf the way of equyte be in me, and bryng me into the way euerlastynge. verse. Lorde gyue them eternal rest. Answer And let contynuall lyght shyne vnto them. verse. Frō the gates of hell. Answere. Lorde delyuer theyr soules. Vl. I trust to se the goodnes of the lorde. Answere. In the lande of the lyuynge. Vl. Lord heare my prayer. Resp. And let my cryeng come to ỹ. Prayer

TO the lorde we cōmende the soules of thy seruantes bothe men & women, so that they that be deade to the world may lyue to the, & al the synnes ỹ they haue cōmytted by frayltie of worldly conuersacyon, thou lorde wasshe them away, by thy forgyuenes of thy moost merci full pyte. By Chryst. God hau mercy on all chrysten soul

¶ The prayer of the Prophet Jonas delyuered out of the whales belye.

¶ Oratio Jone prophete de ventris pisis erepti.

IN my affliccyon I cryed vnto the lorde, & he answered me. Euyn from the belye of helle I cryed, and thou hardest my voyce, for ỹ hadest throwen me forth in to the myddes of the depest of the see, and the waters closed me rounde aboute, al thy great waters and floudes went ouer me, & I thought sayeng vnto my selfe, I am caste out of thy sight, I shall neuer more se thy holy temple, for waters haue compassed euen vp to my soule. The darke depth closed me in, & the soule stynkyng wedes of the see couered my head, I sanke doen vnder the hylles, so that the waters barred me out from therth for euer & thou diddest preserue my lyfe from destruccyon (oh lorde my god) when my soule fayled me yet I remembred the lorde,

Clamaui de tribulatione mea ad dñm et exaudiuit me. De ventre inferi clamaui: et exaudisti vocē meā, et proiecisti me in profundū in corde maris: et flumē circūdedit me, Omnes gurgites tui et fluctus tui super me transierunt et ego dixi. Abiectus sum a conspectu oculorū tuorum. Verūtamen rursus videbo templum sanctum tuum. Circumdederunt me aque vsque ad animam abyssus vallauit me, pelagus operuit caput meum Ad extrema montium descendi: terre vectes conclusi runt me in eternū, et sublenabas de corruptione vitam meam domine deus meus: de

ꝛ entiat ad te oꝛo
n ea ad templum
ſanctū tuum. Qui
cuſtodiūt vanita-
tes, fruſtra aiam
ſuā derelinquent,
ego autē in voce
laudis immolabo
tibi quecūq; volui
reddam pꝛo ſalute
mea domino.

Pſalmꝰ de paſſio-
ne Chriſti.

Deus deus
meus reſpice
in me: quare me de
relinquiſti: longe
a ſalute mea ver-
ba delictoꝛū meoꝛ

Deus meus cla-
mabo ad te p die ⁊
nō exaudies et noc
te et non ad inſipi
entium mihi.

Tu autē in ſācto
habitas, laus
Iſrael.

In te ſperauerūt
patres noſtri ſpe-
rauerunt et libe-
raſti eos.

Ad te clamauer-
unt et ſalui facti
ſūt: in te ſperaue-
runt, et non ſunt
confuſi.

& my pꝛayer came vnto thy holy
temple. They that are gyuen to
vanytes & lyes, haue loſte theyꝛ
mercy frō god, but I ſhall offer
vnto the loꝛde pꝛayſe, and ſhall
perfourme my vowes to ỹ loꝛde
whyche is a ſauyoure.

¶ The pſalmes of the Paſſyon



O God, my god
loke towarde
me: why haſte thou
foꝛſaken me? far fꝛ
my helth are the woꝛ
des of my ſynnes.

My god I wyl crye and call t
the by daye, and thou wylt no
heare me, and lyke ſo by nyg
and thou wylte not impute it t
my ygnoꝛaunce. Thou truel
dwelleſte in the holye place: th
pꝛayſe of Iſraell. Our father
haue truſted ỹn the: they hau
truſted and thou haſt deliuere
them. They haue cryed to th
& they are made ſafe: they hau
truſted in the and they were n

confounded I truely am but a
wo;me & no man: the app;obry
of men & outcast of al the people
Al that euer sawe me laughed
me to scorne: they spake wt they;
lyppes, & nodded they; heedes.
Sayeng he hath trusted in the
lo;de, nowe let hym take hym /
lette hym make hym hole, fo; he
loueth hym. Fo; thou arte he
that haste dzawne me from the
wombe, & was my hope fro the
bzest} of my mother: I was cast
out fro my mothers wombe to
the. Thou arte my god, fro my
mothers wombe depart not fro
me. Fo; trybulacyon is nere
and there is none to helpe me.
Many calues haue compassed
me, & fatte bulles haue beset me
about. They haue sette they;
mouthes wyde open vpon me:
ybe a lyon rauppyng & ro;ynge.
I was powred fo;th lyke wa-
ter: and all my bones were dys-
perled a sonder. My herte was

Ego aute sū vermis et nō homo:
opprobriū hominū
et abiectio plebis.
Omnes videntes
me deriserunt me:
locuti sūt labiis &
mouerunt caput.

Sperauit in dño
eripiat eum saluū
faciat eum: quoni
am vult eum.

Quonia tu es q̄
extraxisti me de vē
tre: spes mea ab v
beribꝰ matris mee
in te pꝛoiectus sū
ex vtero.
De vētre matris
mee deus meus es
tu: ne discesseris
a me.
Quonia tribula
cio pꝛoxima est qm
nō est qui adiuuet
Circūdederunt
me vituli multi
et tauri pinguis
obsederunt me.
Aperuerūt sup me
os suū sicut leo
rapiens & rugiens

Sicut aqua effu-
sus sū: et dispersa
sūt oia ossa mea.
Factum est co;

meum tanq̃ cera liquescens in me-dio ventris mei.

Aruit tanq̃ testa virt⁹ mea et lingua mea adhesit faucibus meis: et in puluere mortis deduxisti me.

Q̃m circumdederũt me canes multi: consiliũ malignãtiũ obsedit me.

Foderũt manus meas et pedes meos: dinumerauerũt oia ossa mea.

Ipsi vero cõsiderauerũt et inspecerũt me: diuiserunt sibi vestimẽta mea et sug vestẽ meam miserũt sorte.

Tu autẽ dñe ne elõgaueris auxiliũ tuũ a me: ad defensionẽ meã cõspice

Erue a framea deus aiam meam et de manu canis vnicam meam.

Salua me ex ore leonis et a cornib⁹ vnicornĩũ humilitatem meam.

Narrabo nomen tuũ fratribus meis: in medio ecclesie laudabo te.

made lyke meltynge wax with in the myddest of my bellye.

My strength was dryed vppe lyke a shell, my tongue cleaued fast to my sawes, and thou hast brought me to dead duste.

For dogges compassed me a-boute, the counsell of yll men, hath beset me. They haue bored my handes & my feete, they haue nombred all my bones.

They truely haue cõsydered & loked on me, and haue deuyded among them my garmentes, & on my cote they haue cast lotte.

Prolonge not good lorde thy helpe fro me, but loke vnto my defence. Delyuer my soule fro the swerde, and my onely soule from the hande of the dogge.

Saue me fro the mouth of the lyon, and my humilite from the hornes of vnycornes. I shall shewe thy name to my brethren & I shall prayse the in the myddest of the congregacyon.

Yea that feare the lorde, prayse ye hym, all the hole seede of Jacob glorifye ye hym. Yet al the seede of Israel feare hym, for he despyseth, not nor tourneth his face frō the prayer of the poore Neyther turneth he his face away frō me, and when I cryed vnto hym he hath herde me. At the shall my prayse be, in the great congregacion, I shal yeld vp my vowes in the syght of them that feare hym. Yette poore men eate, and they shall be satisfyed, & they shall prayse the lorde that seke after hym, theyr hertes mought lyue worlde without ende. All the coostes of the erth shal remembre them selues and shal be conuerted to the lorde. And al the familyes of the gentyls shall do worshyp in his presence.

For to the lord appertayneth kyngdome, and he shal rule the people. All the ryche men of the

Qui timetis dñm laudate eū: vniuersum semē Jacob glorificate eum.

Timeat eū omne semen Israel: quia non sprevit neque despexit deprecationem pauperis.

Nec auertit faciem suā a me: et cū clamarem ad eum exaudiuit me.

Vota tua laus mea a in ecclesia magna: vota mea reddam in conspectu timentium eum.

Edent pauperes et saturabūtur et laudabunt dñm, & requirent eum vt viuat cor da eorū in seculum seculi.

Reminiscentur & conuertētur ad dominū vniuersi fines terre.

Et adorabūt i cōspectu ei⁹ vniuerse familie gentiū.

Quoniā dñi est regnum et ipse dominabitur gentiū.

Manducauerunt

et adorauerũt oẽs pingues terre: in ꝓspectu eius cadẽt oẽs qui descendũt in terram.

Et anima mea illi viuit: et semen meũ seruiet ipsi

Annũciabitur dño generatiõ ventura. et annunciabũt celi iustitiam eius populo ꝙ nascẽt quẽ fecit dñs.

Dominus regit.
Domini est terra
Ad te dñe leuaui

Iudica me dñe quoniam ego in innocẽtia mea ingressus sũ: et in dño sperans non infirmabor.

Proba me dñe et tẽta me ure renes meos et cor meum

Quoniam misericordia tua ante oculos meos est et complacui in veritate tua.

Non sedi cũ cõsilio vanitatis: et cũ iniqua gerẽtibus non introibo.

Odiui ecclesiam malignãtium. et

earth haue eaten & wor̃ shypped hym: all that shall descende into the earthe, shall bowe downe in his syght. And my soule shall lyue to hym/and my seede shall serue hym. The generacyon to come shal be shewed to the lord and the heuyns shall shewe the iustyce that he hath done to the people that shall be borne. Psal

The lorde hath ruled me.
The earth is the lordes.
Unto the lorde haue I.

Judge me good lord, for I haue entred in myn innocency: and trustyng in the lorde I shall not be made weyke.

Proue me good lorde & tempt me, both my reynes & myn hert

For thy mercy is before myne eyes, and I haue delyted in thy trouth I haue not spoken with a vayne counsel: neyther shal I medle w̃ them that do vniustly

I haue hated the cõgregacyõ of the malygnaũt: and with the

vngodly I shall not syt,
I shal washe my handes amõg the innocentes, and I shal compasse about thyn aulter, o lorde That I maye heare the voyce of thy lawe: & that I may shewe forth al thy wonderous worckes Lorde I haue loued the beuty of thy house: and the dwellynge place of thy glory. O god destroy not my soule with the wycked: nor my lyfe with bloudeshedders. In whose handes is wyckednes, & theyr ryght hand is fylled with brybes. I truely haue entred in myn innocencye redeme me, & haue mercy on me My god hath stande ryght vp o lorde in the congregacyon I shall prayse the. The lorde is

O Lorde I shal crye to the
O god, my God, be not sylent towarde me, lest that whe thou shalt holde thy peace to me I shall be lykened to them that descende downe in to the lake.

cũ ipiis ne [illegible]
Ne [illegible] cũ nocentes manꝰ mee as: et dextera eoꝝ repleta est muneribus.
Ego autẽ in innocẽcia mea ingressꝰ sũ redime me, et miserere mei.
Pedes meꝰ stetit in directo in ecclesiis benedicã te dñe
Dñs illuminatio
Ne tradas me dñe tribꝰ tribulãtibꝰ me testes iniq; et exhalãtes crudelitatẽ.
Nisi credidissem videre bona dñi in terra viuentiũ.
Expecta dñm viriliter age et confortetur cor tuum et sustine dñm.

Ut audiã vocem laudis tue: et enarrẽ vniuersa mirabilia tua.
Dñe dilexi decorẽ domꝰ tue: et locum habitationis glorie tue,
Ne perdas cũ impijs deꝰ animam meam et cũ viris sanguinũ vitã meam
In quoꝝ manibꝰ iniquitates sũt dextera eoꝝ repleta est muneribus.
Ego autẽ in innocẽcia mea ingressꝰ sũ redime me, et miserere mei.
Pedes meꝰ stetit in directo in ecclesiis benedicã te dñe
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Ne tradas me dñe tribꝰ tribulãtibꝰ me testes iniq; et exhalãtes crudelitatẽ.
Nisi credidissem videre bona dñi in terra viuentiũ.
Expecta dñm viriliter age et confortetur cor tuum et sustine dñm.

Exaudi dñe vocē
deprecationis mee,
dū oro ad te:dū ex
tollo manꝰ meas,
ad tēplū sanctū tuū
Ne simul tradas
me cū peccatoribꝰ
et cū operantibus
iniquitatem ne
perdas me.
Qui loquuntur
pacē cū proximo
suo:mala autem i
cordibus eorum.
Da illis secundū
opera eorum: et se
cundum nequitiā
adinuentionū:
um ipsorum.
Secundū opera
manuū eorꝝ tribue
illis: redde retri
butionē eorꝝ ipsis
Quoniam non
intellexerunt ope
ra domini et in o
pera manuum ei
destrues illos, e
nō edificabis eos

Benedictus dñs
quoniā exaudiuit
vocem deprecatio
nis mee.
Dominus adiu
torꝰ meus et protec
torꝰ meus:et in ip
so speravit cor me
um et adiutus sū

O good lorde heare the voyce of my prayer, whyle I praye to the, whyle I lyft vp my handes to thy holy temple. That thou do not delyuer me amonge the synners & that thou do not lose me amonge themthat worke iniquite. Which speake peace to theyr neyghbur, & theyr hertes is ful of euyl. Gyue vnto them accordīng to theyr workes, and accordyng to the wyckednes of theyr inuenceons reward them Gyue vnto them accordīng to the workes of theyr handes, so gyue them theyr rewarde For bycause they haue not vnderstande the workes of the lorde, & in the workes of theyr hande, thou shalte destroy them & thou shalt not edifye them The lord is blyssed, for he hathe herde the voyce of my complaynt. The lord is my helper and my defender, and in hym hathe my herte trusted, and I haue ben holpen

And my flesshe hathe resloryf-
shed, and I shall be confessed to
hym with al my wyl. The lord
is the strengthe of his people, &
he is the defender of the helthe
of his anoynted. O good lord
make safe thy peple, and blysse
thyn inherytaũce, and gouerne
them & extolle them for euer. ps
BRynge to the lorde, o ye
sones of god, bryng to
the lorde the sones of rammes.
Bryng ye to the lorde glory &
honour, bryng ye to the lorde,
the glory of his name, prayse ye
the lorde in his holy courte.
The voyce of the lorde on the
waters the god of maiesty hath
thondered the lorde ouer many
waters The voyce of the lorde
in vertue: the voyce of the lorde
in excellence. The voyce of the
lorde breakynge the cedre trees.
and the lorde shall breake euyn
the Cedre trees of Lybany.
And he shal destroy them lyke

Et effugiet caro
mea: et ex volun-
tate mea confite-
bor ei.
Dominus fortitu-
do plebis sue et
protector salutio
num xpi sui est.
Saluũ fac popu-
lũ tuũ dñe: et bene
dic hereditati tue
et rege eos et extol
le illos vsque in æ
ternum.
Afferte dño
filii dei: affer-
te domino filios
arietum.
Afferte dño glo
riam et honorem,
afferte dño glorią
nomini ei⁹: adora
te dominũ in atrio
sancto eius.
Vox dñi super a
quas deus maie-
statis intonuit dñs
super aquas
multas.
Vox dñi in virtu-
te: vox dñi mag-
nificentia.
Vox dñi confrin-
gentis cedros: et
confringet dñs ce-
dros libani.

Et comminuet eas

ſanctū vſtriā libā-
nī: et dilectus quē
admodum filius
vnicornium.
Vox dñi interci-
dētis flammā ig-
nis vox dñi cōcu-
tientis desertū: et
cōmouebit dñs de
ſertum cades,
Vox dñi prepara
tis ceruos et reue-
lābit cōdensa et in
tēplo eius omnes
dicent gloriam.
Dñs diluuiū in
habitare facit: et
ſedebit dominus
rex in eternum.
Dñs virtutē po
pulo ſuo dabit: do
minus benedicet
pco ſuo in pace.
Exaltabo te dñe.
In te dñe ſpe
raui nō cōfū
dar in eternū: in iuſt
icia tua libera me.
Inclina adme au
rē tuā: accelera vt
eruas me.
Eſto mihi in deū
protectorē et in do-
mū refugii vt ſal-
uum me facias.
Quā fortitudo
mea et refugium
meū es tu: et propt
ter nomen tuum:

a calfe of Lybany and he loued
lyke as the ſones of vnycornes
The voyce of the lord cuttyng
the flambes of fyre: the voyce of
the lorde beatynge the deſerte &
the lorde ſhall moue the deſerte
Cades. The voyce of the lorde
preparyng hartꝭ, & he ſhal open
the thycke places, & in his tēple
all men ſhal gyue glorye. The
lord maketh the great floude to
inhabyte: & he ſhal reygne kyng
for euer. The lorde ſhall gyue
vertue vnto his people, the lord
ſhall bleſſe his people in peace.
Pſalm. I ſhall exalte the. &c.
In the lorde haue I truſ-
ted, let me not be confun-
ded for euer: delyuer me in thy
ryghtuouſnes.
eape vnto me, make haſt to dely
uer me. Be thou to me a god, &
a protectour, & in a place of re-
fuge, that thou mayſte make me
ſafe. For thou art my ſtrength
and my refuge & for thy names

sake thou shalte conduyte me/& shalte norysshe me Thou shalte bryng me out of the snare which they haue layde preuyly for me: for thou arte my protectour. Into thy handes, o lorde do I cõmende my spirite, o lord god of trueth ỹ hast redemed me. Anthẽ. Christ was made obedient for vs to deathe, euyn vnto the death of the Crosse. ℣. Holy mother of god, praye to thy sone, Answere. That we maye be enabled to his promyssyon. ℣. Greatly to be praysed is Johñ the Euangelyst. Ant. Whiche leaned on the breste of Jesu Christe.

Regarde (we beseche the lorde) this thy housholde for the whiche oure lorde Jesu Christ hath not douted to be delyuered in to the handes of euyl doers / and to suffer the payn of the crosse. Lorde Jesu Christe we beseche the of thy goodnes.

deduces me et non tries me.

Educes me de laqueo quem absconderunt mihi: quoniã tu es protector meus.

In manus tuas dñe cõmendo spũm meũ: redimisti me dñe deus veritatis. Ah. Christus factus est pro nobis obediens vsq; ad mortem: mortem autem crucis: ℟. Ora ỹ nobis scta dei genitrix. ℟. Ut digni efficiamur promissionib⁹ Christi. Gerlus. Valde honorand⁹ est beatus Johãnes Responsorium. Qui supra pectus domini in cena recubuit.

Respice ñlum⁹ dñe sup hanc familiã tuã: p quã dñs noster Jesus Christus nõ dubitauit manib⁹ tradi nocentiũ: et crucis subire tormẽtũ

Interueniat pro nobis dñe Jesu Christe apud tuã

clementiã nunc et in hora mortis nec gloriosa vgo Maria sanctissima mater tua: cuius sacratissimã aiam in hora passionis tue doloris gaudius pertransiuit.

Beati Johannis apostoli tui et euangelistæ tui domine deus noster nunc et in hora mortis nostre nos iugiter cõmendet oratio: qui in cruce moriens matrẽ tuã virginẽ virgeni commendasti Qui viuis et regnas de⁹. per omnia secula seculorum. Amen.

Gloriosa passio domini nri. Jesu Christi eruat nos a morte tristi: et perducat nos ad gaudia paradisi. Amẽ

Sancte et indiuidue trinitati Jesu Christi crucifixi humanitati, gloriosq; virgini Marie sit sempiterna glia. ab omni creatura per infinita secula seculorum. Amen.

to accept the intercessyon of the glorious vyrgyn Marye, thy most holy mother/ for vs/both nowe and at the houre of death whose mooste blysfed herte the swerde of sorowe dyd pearse at the hour of thy passyon. Wyld god we beseech ỹ, that the prayer of blysfed lait Johñ thy apostle & auangelist may be euer auayllable to vs bothnow and at the houre of death, to whome whe thou wast dyenge on the crosse dydest cõmende the virgyn thy mother. Which lyuest and reygnest, o god, world without ende. So be it. The glorious passyon of our lord Jesu chryst delyuer vs from sorow & heuynes, & bryng vs to the ioyes of paradyse. So be it.

To the holy & indiuisyble Trinyte, to the humanyte of Jesu Chryst crucifyed, and to the glorious virgyn Mary glory infinyte be gyuen of euery creatur

worlde without ende. So be it.

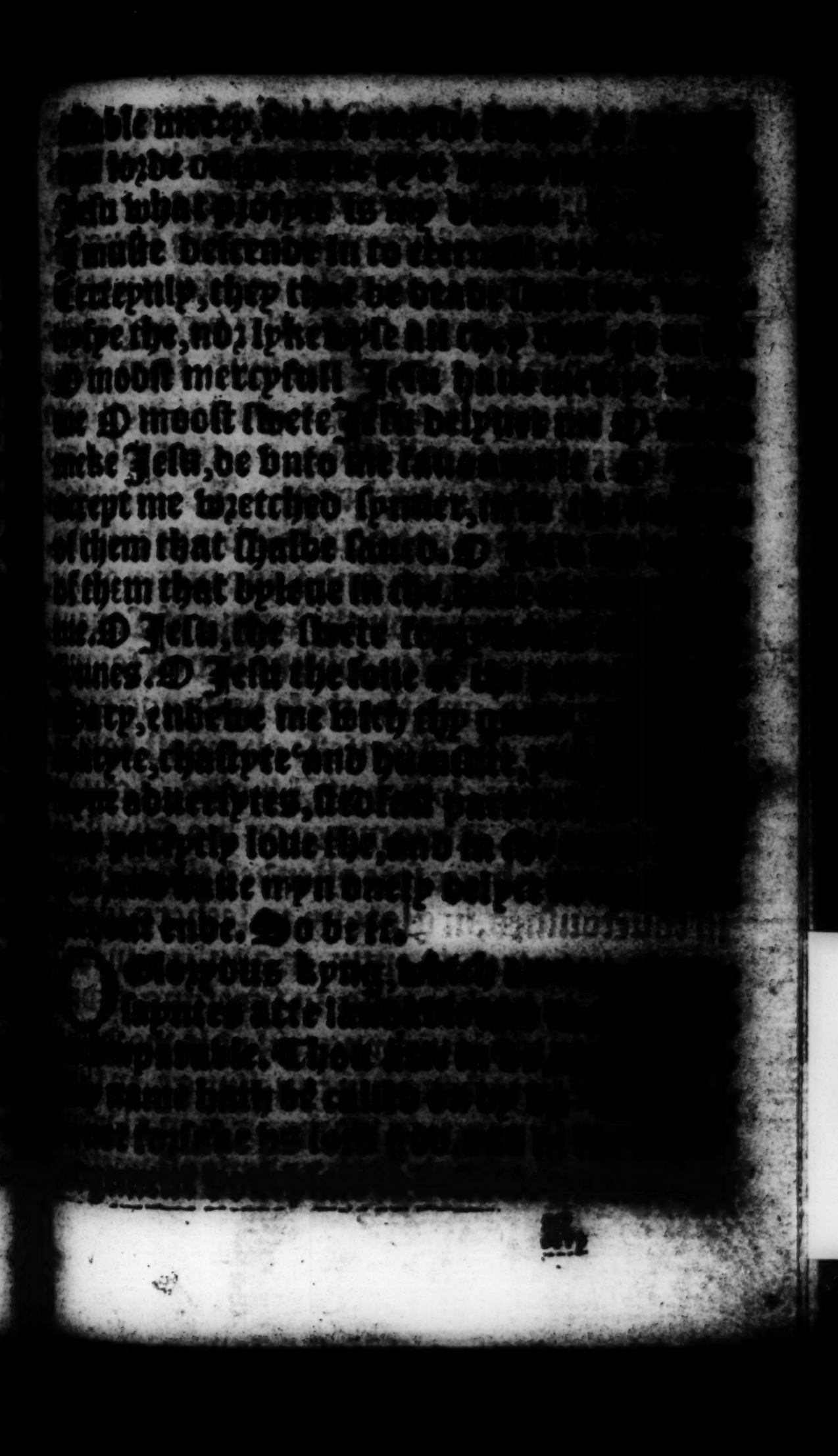
Al hayle benygne Jesu, full of mercy and grace blyssed be thy passyon, death & woũdes & blyssed be the bloode of thy body. Lorde haue mercy on me wretched synner. Moost swete lorde gyue to me a cleane and a contryte herte, quyet, and pacyent, a body chaste, humble obedyẽt and stable, and alway redy to thy seruyce. Whiche lyuest and reygnest god/world without ende. So be it.

Ale benigne Jesu gẽ̃ plenus misericordia, terunm. Benedicta passio mora et vulnera tua, et benedictus sanguis vulneris tuoꝝ: dominus miserere mihi pectatori: Dulcissime dñe da mihi cor mũdũ cõtritũ quietũ, patiens et humile, castum corpus, obediens et stabile sẽper in tuis obsequiis mẽcipatũ Qui vivis et regnas deus: p omnia secula seculorum. Amen.

¶ A prayer of Hieromie the Prophet. Hieremie. the. xvii. Chapiter.

Heale me good lorde & I shalbe healed saue me and I shall be saued, for my prayse art thou. Be not thou a feare vnto me my hope arte thou in the day of affliccyon. Let them be confounded that persue me, and let not me be confounũded, let them feare, and let not me feare, put on them the day of affliccyon, and with double trouble, trouble them

¶ Here foloweth the prayer of Sayut Bernarde. O bone Jesu.



thy sayntes and electe. O blyssed kynge

A prayer vnto the ymage of the lorde

Christ. Conditor celi et terre

O Maker of heuyn and earth kynge of
kynges, & lorde of lordes, which of no-
thynge dydest make me to thy ymage & lyke-
nes, and dydest redeme me with thyn owne
bloude, whome I a synner am not worthy to
name, neyther to call vpon, neyther with my
herte to thynke vpon, humbly I desyre the
mekely pray the, that gently thou behold me
thy wycked seruaunt, and haue mercy on me
which hadest mercy on the woma of Canane
& of Mary magdalen, whiche dydest forgyue
the publycane, and the theef hangyng on
Crosse, vnto the I confesse ob moost benygne
thes my synnes, which yf I wolde, I cannot
hyde from the. Haue mercy on me Christe
I a wretche haue sore offended the in
in couetousnes, in glotony, in lechery
glosyng, in hatred, in enuy, in adultery
in lesyng, in backbytyng, in sporting
lyght & wanton laughynge, in ydle wordes
in tastynge, in touchynge,
in Dronkynge, in lookyng & in
in double mynde and moost

synner myght synne. My diſauauntage, my
greuous defaute. Therfore I moſt humbly
pray & beſeche thy gentylnes, whiche (for my
helth) deſcended frō heuyn, whiche dyd holde
vp dauyd, that he ſhulde not fall: to ſyende
haue mercy on vs, Oh Chriſt, the whiche dyd
deſt forgyue Peter, that dyd forſake the.
Thou arte my creatoꝛ and my helper, my ma
ker and my redemer: my gouernour; and my
father, my laꝛde, my god, my kyng. Thou art
my hope, my truſt, my gouernour; my helpe,
my conforte, my ſtrength, my defence, my re-
dumpcyon, my lyfe, my health, my re-
ſyon, Thou arte my ſtedfaſt truſte, my refuge,
& ſuccour: my lyght, and my helpe. I
humbly and hertly deſyꝛe, and pꝛay the helpe
me, defend me: make me ſtronge, and
me make me ſtedfaſt, make me merry, &
lyght and bleſſe me, reuyue me agayne,
em deed, for I am thy make, & thy
Oh laꝛde diſpyce me not. I am thy ſeruaunt,
thy bondman, all thoughe I
wyckednes and ſynnes. But
whether I be good oꝛ bad: I am
Therfore to whome ſhall I
why doeſt thou call me of,

[illegible]

And nowe lorde God thou hast made thy
seruaũt to raygne in the rowme of Dauyd my
father. Jam a very babe and knowe not my
entryng nor my cõmyng out ⁊, thy seruaũt
is in the myddes of an infinyte people which
thou hast chosen, whiche can not be nombred
nor cõted for the multytude, wherfore thou
shalte gyue to thy seruaũt an harte apte to be
taught to thentent he may iudge thy people
and discerne betwyxt good ⁊ yll. For who may
iudge this people, this thy people so mighty?

¶ For a competency of lyuyng the
Prayer of Salomon. Power. xii.

TWo thyngs (Lorde) haue I required
of the, that thou wouldest not denye me
before I dye. Vanytye and worldes ydelnesse
make farre fro me. Powertye or ryches gyue
me not. Onely gyue that is necessary for my
lyuynge, leste perchaunce beynge ryche I be
deceyued and saye who is Lorde, or compelled by
pouertye, I myght stele, and so forsweare the name
of my lorde god. So be it.

¶ A prayer of the churche. Actes iiii.

LOrde thou hast made heuen and

the holy spyryte by the mouthe of our father Dauyd thy seruaũt, sayedste, why do the gentyles fume lyke wylde beȝes, and why do the people attempte thynges in vayne. The kynges of the erthe be assembled and the pryncesses begathered togyther agaynste the lorde and agaynste his Chryste, for without fayle there assembled in this cite agaynst thy holy chylde Jesu (whome thou dydeste anoynte) Herode & Ponce Pylate with the gẽtels and people of Israell to do the thyng (with thy power and) thy counsel dyd determyne before to be done. And nowe lorde caste thy eye vpon theyr manasses, & gyue to thy seruãtes with all boldnes power to speke thy worde extendynge thyne hande to helynges, & sygnes, & wonders to be wrought in the name of thy holy sone Jesu.

¶ The prayer of the churche. Te deum laudamus.

Thou our god art gentyll and true, patyent and with mercye ordeynge all thynges. For yf we synne, we be thyne knowynge thy greatnes, and yf we synne not, we knowe that with the we be reputed. For to knowe the, is perfyte and columnate ryghtwysenes, and to knowe thy iustyce and power is the rote of immortalyte.

R.4

¶ The prayer and blessynge of Job in his
moost tribulacyon and takynge away
of his goodes. Job. in the .i. [illegible]

IOb (his heed clypped) fallynge flat on
the grounde worshypped God & sayde
Naked I entred out of my mothers wombe,
& naked I shal returne. The lorde hath geuen
the goodes, & the lorde hath taken them awaye.
As it pleased the Lorde so is it done. Blessed
be the name of the Lorde. So be it.

¶ A prayer of christ before his passyō Joh. xvii.

FAther the houre is come, glorifye thy
sonne, that thy sonne may glorifye the.
As thou gauest hym power of euery fleshe
to thentent that all that thou gauest hym he
myght gyue the euerlastynge lyfe, and this is
euerlastynge lyfe that they knowe onely thee
for the true god, & whom thou sendest Jesus
Christ. I haue glorifyed the in erthe, I haue
perfourmed the worke which thou gauest me
to do. And now glorifye thou me father with
thy selfe with the glorye whiche I had before
this worlde was made of the. I haue publis-
shed thy name to the men, whom thou gauest
me of the worlde. They were thyne, and thou
gauest them to me, and they haue kepte my

Lyke as thou haste sent me into the wo-
so haue I sente them in to the wo-lde, and fo-
them I do sanctifye my selfe, that they also
maye be sanctyfyed in the truthe.
praye not onely fo- them but also fo- the-
shall beleue in me thzough they- p-eche-
so that al they maye be one, Lyke as thou fa-
ther art in me, & I in the, that they also maye
be one in vs, that the wo-lde may beleue that
thou haste sent me, and the glo-y whiche thou
haste gyuen me I gaue it the, that they might
be one lyke as we be one, I in them and
in me that they maye be made perfyte in one
and that the wo-lde maye knowe that thou
haste sente me and loued them as thou hast
loued me, Father they whome thou haste gy-
uen me I wyll that where I be, they may be
also wt me, that they may se my glo-y, whiche
thou gaueste me fo- thou haste loued me be-
fo-e the makynge of the wo-lde, Iuste father
the wo-lde knoweth the not, but I know the
and these know that thou haste sent me, and
I haue made knowen vnto them thy name
and I wyll make it knowen, to thentente that
the loue wherwith thou loueste me, myght be
in them, and I in them. So be it.

¶ When thou shalte receyue the sacrament

O Mercyfull lorde I am not worthy that thou shuld enter in to my synfull house yet notwithstandyng thou hast sayde, Who that hateth my flesh & drynketh my bloode, he dwelleth in me, and I in hym. Wherfore lorde haue thou mercye on me synner, by the receyuynge of this thy body flesshe & bloode And that I receyue it not to my dampnacyon but to thy prayse and honour and to the helth of my soule Gyue me the remyssyon of my synnes, thorow thy paynfull passyon. So be it.

¶ When thou hast receyued the sacrament

The verye true receyuynge of thy glorious body of flesshe and bloode, my soueraygne lorde omnipotent is, that I take it not to the agayne to my dampnacyon and Iudgement, but that I may optayne therby remyssyon of my synnes and that I may lyue eternallye lyke whyles I am here lyuynge in that I may here after come to eternall lyfe by thy vertue and grace. So be it.

Here begynneth a generall confession
for al tymes in the yere.

O My moost mercyfull father, the father
of all mercyes, and god of all comfo
cyon, my god, my father I knowlege my
bufeynedly with herte, mynde and
nowe before the to haue offended grauou
thy hygh maieftye, and thy holy commaun
dementes haue I transgressed and broken,
fyrste I haue not set al my byleue, confi
and truste in the. Secódly, I haue not
thypped the as I oughte to do. Thyrdly
haue deceytfully, ydely, and also vayne
the thy holy name.
I haue not sayde, done, neyther thought, al
thynges, vnto thy glorye.
Fourthly in the Sabboth day I haue not
vse me selfe to heare my wedyng, I haue
the holy scryptures, neyther haue I
with the penytent herte accordynge
perfyte, nor ceased from myn olde synfull
and lust prayeng at al tymes thy wyl
myne to be fulfylled, wherfore I crye the
tely mercye, & beseche the of forgyuenesse
the bloode of my sauyour Christ.
The fyfte. I haue not honored my father

mother, I haue not so moche set by them as thou commaundest me, nor obeyed them, neyther conforted nor helped them.

Also I haue broken the fyre vii. viii. and .ix. commaundemente, that is: I haue sleyne by den wedlocke, stolen, and borne false wytnes and in den I haue coueted my neyghbours house and his other goodes vnlawfully.

Also I haue defyred his wyfe his seruauntes his cattell vnlawfully, &c.

Wherfore I cry the mercye my moost merry and fatherand desyre the for that loue which thou bare to thy dearesone my sauyour christ to forgyue me in his blode, for when I went aboute to serue the, to trust, to byleue in the nor to do any thyng to thy glory yet wolde not this lustie and concupyscence, this contagious orygynall poyson, and deedly byrthe haue ben of me father wold suffer me to do that I wold haue done throughe this naturall concupiscens. Therfore (o moost holy) sende thy holy goost in me, with vnfaynyd loue and desyre wherby I knowledge to be a grete synner, without the concupyscence I can not be, wherfore

R y.

ynge a synner in my selfe wythout [illegible]
teousnes al goodnes al holynes al [illegible]
am nowe come by fayth before the [illegible]
stes mercy stoole and rightteousnes, [illegible]
goodnesse, holynes, deseruynges and [illegible]
faccyons, delyzynge the(o mercyfull father
for his deathes sake, that his rightteousnes
wysdome holynes, goodnesse, merytes &
faccyons, may be myne and serue me for
forgyuenes & saluacio. For lykewyse as the
gauest me hym, to dye for my synnes, euen
byleue I that thou hast gyuen me with hym
all his to be myne and to serue me for my
uacyon Wherefore glozy, wozshyp empery
and rule be to the, o father, with thy sonne
the holy goost for euer. Amen be it.
Furthermoze I haue not gyuen meat to
hungrye, and drynke to the thyrstye, lodg
the herbourles clothed the naked, visyted
poore and sycke nor confozted and relyfe
mētis myserio. For that I haue not cōsydered
how great weyght these wordes of thy
my sauyour christ are, neyther byleued
sayeng Math. xxv. In as moche as ye ha
done these thynges vnto one of the leaste
these my brethren ye haue done it vnto me

but I haue defouled my goodes bpō dyce
tones & shookes and haue suffered thefe ly-
ynge creatures & dearebyloued bzethzen of
chzyst to go and to perysshe foz colde and
hunger. Thus greuously haue I syn-
ned leauyng thy cōmaūdemētes
(O Father) to do dedes of
myne owne ymagy-
nacyon. Wher
foze I cry
vthe
mercye my God, my father, delyzyng
fozgyuenes in the blode, and foz
ꝑ deathes sake of thy sone my
Sauyour Jesus chzyst
to whome with the
glozy wozlde
without
ende.
Amen.

¶ The sayd the. li. Psalme, called Miserere mei
us secūdū magnā misericordiā tuā. And ye
shal fynd this Psalme in the. vii. Psalmes.

¶ The contentes of this pzyuate.

HEre is an Almanacke foz . xxiiii. yeres.
The kalender in Englysshe

The ten cõmaundementes of God.
An inuocacyon vnto the holy Trinyte.
The symbole or crede of Athanasius.
The offyce of al Estates.
The four gospels of the four euaungelyst.
The patet noster, the Aue, and the crede.
The Matyns, houres, Euensonge, Cõplyn
Salue regina, Gaude virgo, gaude flore.
Stella celi exterpauit. Aue verum corpus.
The xv. Oos. of saynt Brigyde.
The seuen Psalmes, the Letany,
The verles of saynt Bernarde.
The Dirige, the cõmendacyones
The psalmes of the passyon.
A prayer of Hieremy the Prophet
O bone Jesu. Conditor celi et terre.
Thre prayers of Salomon.
A prayer of the Churche .A prayer of Jo
A prayer of Chryst before his passyon,
A prayer when ỹ shalt receyue the sacrame
A prayer when thou hast receyued it.
A general confessyon. Finis.

Prynted at london in paules chur
yarde at the sygne of the mary
bred by Thomas petyt. M. D. x

¶ Here begynneth the Pystles and Gosples, of euery Sonday and holy day, in the yere.

The yere of our lorde god. M.D.xLij

¶ The Pystle on the fyrst sonday in Aduente. The xiii. Chapiter. to the Romaynes. D.

BRethren we know that it is tyme nowe that we awake out of slepe for now is our saluacyon nerer then we byleued. The nyghte is passed and the daye is come nyȝ let vs therfore cast awaye the dedes of darkenes, and let vs put on the armoure of lyght. Let vs walke honestly as it were in the da[illegible] lyght, not in eatynge and dr[illegible]kynge, [illegible]ther in chambrynge & wantõnes, neyther [illegible] stryfe and enuyenge, but put ye on our lorde Jesus Chryste.

¶ The gospell on the fyrst Sonday in Aduẽt. The xxi. chap of Mathewe. A.

WHen Jesus drewe nye vnto Jerusalem and came to Bethphage vnto the mõut Oliuete, then sent Jesus two of his disciples sayeng to them. Go in to the castel that lyeth ouer agaynst you, and anone ye shal fynd an Asse bõden/ & her Colte with her: lose them & bryng them vnto me/ and yf any man saye ought vnto you, saye ye that the lorde hath

nede of them: & streyght waye he wyl let them go. All this was done to fulfull that whiche was spoken by the prophet, sayenge. Tell ye the doughter of Syon: beholde thy kyng cõmeth vnto the meke, and syttynge vpon an Asse and a Colte/the fole of an Asse vsed to ỹ yoke. The disciples went and dyd as Jesus commaũded them and brought the Asse and the Colte/and put on them theyr clothes and set him theron, Many of ỹ people spred theyr garmentes in the way, other cut downe braũches from the trees, and strawed them in the way, Moreouer the people went before, and they also that folowed after: cryed sayenge. Osanna the sonne of Dauid. Blessed be he that commeth in the name of the lorde.

☞ The Pystle on the .ii. Sonday in Aduẽt The .xv. chapiter. to the Romayns. A.

BRethren what soeuer thyngs are wrytẽ afore tyme are wryten for our lernyng that we through pacyence and confort of the scrypture myght haue hope, The god of pacience and cõsolacion gyue to euery one of you that ye belyke mynded one towards another after the ensample of Jesu Christ, that ye al

agreyng together: may with one mouthe honour god & ỹ father of oure lorde Jesu chryst wherfore receyue ye one an other as Chryst receyued vs, to the prayse of god. And Isaye that Jesus Chryst was a mynister of the circũcision for the trueth of god, to confyrm the promyses made vnto the fathers. And let the gentyls prayse god for his mercy: as it is wryten. For this cause I wyl prayse the amonge the gentyls & synge in thy name. And agayn he sayeth ye gentyls retoyse with his people. Agayne, prayse the lorde all ye genteis, and laude hym al nacyons. And in another place Esayas sayeth, there shal be the rote of Jesse & he that shal ryse to reygne ouer the gentyls in hym shall the gentyls truste. The god of hope fyl you with al ioy & peace in byleuyng that he may be ryche in hope thorowe the power of the holy ghoste.

❧ The Gospel on the seconde Sondaye in Aduent. The. xxi. chap. of Luke. D.

IEsus sayde to hys dyscyples, there shall be sygnes in the Sonne, & in the Mone and in the Sterres, & in the erth, the people shalbe in suche perplexite, that they shall not

tell which way to turne them selues, The ses and the waues shal roze, and mennes hartes shall kayle them foz feare, and foz lokynge af ter those thingꝭ which shal come on the erthe foz the powers of heuen shal moue, and then shall they se the sone of man come in a cloude with power and greate glozye. When these thynges begyn to come to passe, then loke vp and lyfte vp your hedes, foz your redempcyō draweth ny. And he shewed thē a similitude: behold the fygge tree, & all other trees when they shut foꝛth theyꝛ buddes, ye se & know of youre owne selues that somer is then nye at hāde, So lykewyse ye, when ye se these thyn= ges come to passe, vnderstād, that the kynge dome of god is nye. Verely I saye vnto you this generacīō shall not passe, tyll all be ful= fylled, heuen & erthe shall passe, but my woꝛ= des shall not passe.

☞ The .v. the .iii. Sonday in aduent. The fyrst pystle & the .iiii. Cha. to the Coꝛ. A,

BRethzene let men this wyse esteme vs euyn as the mynisters of Chzyst, & dis posers of the secretꝭ of god, Furthermoze it is requyzed of the dispolers, that they be founde

laythfull, Yͤ me is it but a very ſmall thynge that I ſhuld be iudged of you other, of mans day, no I iudge not myn owne ſelfe, I know nought by my ſelfe, yet am I not therby iuſtifyed, it is the lorde that iudgeth me, therfore iudge nothynge before the tyme, vntyll the lorde come whiche wyll lyghten thynges that are hyd in darknes, and open the counſeyles of the hertes, And then ſhall euery man haue prays of god.

The Goſpel on the .iii. Sonday in Aduent The.xi. Chap. of mathewe. V.

When Johñ beynge in pryſon harde the worckes of Chriſt he ſente two of his diſcypples and ſayd vnto hym. Art thou he that ſhall come, or ſhall we loke for a nother. Jeſus anſwered and ſayde to them, Go and ſhewe Johñ what ye haue harde and ſene. The blynde ſe, the halt go, the lyppers are clenſed, the deafe heare, the deade ar ryſen vp agayne, & the Goſpell is preached to the poore and happy is he that is not hurte by me. Euen as they departed Jeſus began to ſpeke vnto the people of Johñ. What wente ye for to ſe in the wyldernes wēte ye out to ſe a rede

wauerynge with the wynde, other what went ye out for to se. Wente ye to se a man clothed in softe rayment. Behold they that were soft clothynge, are in kynges houses. But what wente ye out for to se, Wente ye out to se a Prophet, ye I say vnto you and more then a prophete, for this is he of whome it is wryten Behold I send my messenger before thy face whiche shall prepare thy way before the.

☞ The Pystell on the iiii. sonday in Aduent the .iiii. Chappter to the Phylypppyanes. A.

Brethren reioyce in the lorde alwaye, & agayne I saye reioyce, let your softnes be knowen to all men. The lorde is euen at hand: Be not carefull, but in all thynges shewe your peticyon to god in prayer & supplycacyon w geuynge of thankes. And the peace of god which passeth al vnderstādynge kepe your hartes & myndes in Christe Jesu,

☞ The Gospell on the .iiii. sonday in Aduēt the fyrst chappter of John. C.

When the Jewes sent preestes and lewytes from Jerusalem to axe Johñ what art thou. And he confessed, and denyed not, & sayd playnely, I am not Christ, & they axed

hym, what then, art thou Helias, and he sayd I am not, Art thou a prophete, and he answered no. Than sayd they vnto hym, What art thou, that we maye gyue an answere to them that sent vs, What sayest thou of thy selfe, he sayd I am the voyce of a cryer in the wyldernes make strayte the way of the lord, as sayd the prophet Esayas. And they whiche were sent were of the pharysies and they axed him and sayd vnto hym, why baptysest thou then yf thou be not Chryste, nor Helyas neyther a prophet, John answered them sayeng I baptise with water but one is come amonge you whom ye know not, he it is that cõmeth after me whiche was before me, whose sho lachat, I am not worthy to vnlose. These thynges were done in Bethabara beyonde Jordayne, where Johñ dyd baptyse.

¶ The pystle at hye masse on Crystmas day
The fyrst chappyter to the Hebrewes. A.

BRetheren, god in tymes paste dyuersly & many wayes spake vnto the fathers by prophetes, but in these laste dayes he hath spoken vnto vs by his sone, whom he hath

made heyre of all thynges, by whome also he made the worlde. Whiche son beynge the bryghtnes of his glory, & very ymage of his substaunce, beryng vp all thynges with the worde of his power, hath in his owne person pourged our sinnes, and sytteth on the ryght hande of the maiestye on hye. & is more excellent then the angels, in asmoch as he hath by enheritaunce optayned an excellenter name then haue they, for vnto which of the angels sayde he at any tyme thou arte my sone, this day begat I the. And agayne, I wyll be his father, and he shall be my sone. And agayne when he bryngeth in the fyrste begotten sone into the worlde he sayth. And all the angels of god shall worshyp hym, & vnto the angels he sayeth, he maketh his angels spirytes and his mynysters flammes of fyre but vnto the sone he sayeth, god thy seate shall be for euer: & euer the cepter of thy kyngdome is a ryght cepter. Thou haste loued ryghtwysenes and hated iniquyte wherfore hathe god whych is the god, anoynted the with the oyle of gladnes aboue thy felowes. And thou lorde in the begynnyng hast layed the foundacyon of the

erthe. And the heuens are the wozkes of thy handes They ſhall perylſche, but thou ſhalte endure, they all ſhall war olde as doth a garment, and as a veſture ſhalte thou chaunge them, and they ſhall be chaũged but thou art alwayes the ſame & thy yeres ſhall not fayle.

¶ The Goſpell at hye maſſe on Chryſtmas day, the fyrſt chappter, of Johñ. A.

IN the begynnyug was the wozde, and the wozde was with god, and god was the wozde, The ſame was in the begynnyge w̃ god All thynges were made by it, & w̃ out it was made nothynge that was made. In it was lyfe and the lyfe was the lyght of men, & the lyght ſheneth in the darknes, & the darknes comprehendeth it not. There was a man ſent from god, whoſe name was Johan. The ſame came as a wytnes, to bere wytnes of ỹ lyght, that all men thzoughe hym myght byleue, he was not the lyght, but to bere witnes of the lyght. That was a true lyght, whiche lyghteth all men that come in to the wozlde, he was in the wozlde, and the wozlde by hym was made, and the wozlde knew hym not, he

came amonge his owne & his owne receyued hym not, to as many as receyued hym, gaue he power to be the sones of god, in that they bileued on his name, which were borne not of bloude nor of the wyll of the flesshe, nor yet of the wyll of men, but of god, & the worde was made flesh, & dwelt among vs, and we sawe the glory of it as the glory of the onely begotten sone of the father. whiche worde was full of grace and veryte.

☞ The pystle on saynt Steuens day.

Actes of the Apostels vi. Chapyter. C

Steuen full of faythe and power, dyd great wonders and miracles amonge the people. Then there arose certayn of the synagoge, whiche are called Libertynes and Cirenytes, and of Alexandrya, & of Cilycia and Asia, and dysputed with Steuen & they coude not resyste the wysdom and the spiryte with which he spake. When they harde these thynges, theyr hartes claue a sonder, & they gnasshedd on hym with theyr teethe: but he beynge full of the holy ghoste, loked vp stedfastly with his eyes in to heuen, and sawe the

glory of god, & Jesus standynge on the ryght hande of god, & sayde behold, I se the heuens open, and the sone of man standynge on the ryght hande of god. Then they gaue a shout with a loude voyce and stopped theyr eares/ and ran vpon hym all at ones, and cast hym out of the Cite/ & stoned hym, & the witnesses layde downe theyr clothes at a yonge mañes feete named Saul. And they stoned Steuen callynge on: & sayenge. Lorde Jesu receyue my spirite, and he kneled downe & cryed with a loude voyce. Lorde laye not this synne to theyr charge. And when he had thus spoken, he fell a slepe in the Lorde.

¶ The Gospell on saynte Steuens daye.
The.xxiii. chapiter of Mathew.D.

IEsus sayd vnto the Jewes and cheyfe prestes, behold I sende vnto you wyse prophetes, wyse men, & scrybes, and of them some shall be scourge in youre synagoges, & persecute from cyte to cite, that al rightuous blode may fall on you, which was shed vpon the earth, frō the bloode of ryghtuous Abell vnto the blode of zacharias the sone of Bara

chias, whome ye slewe bytwene the temple & the aulter. Uerely I saye vnto you, all these thynges shall lyght vpon this generacyon. Jerusalem, Jerusalem, whiche kyllest Pro-phetes & stonest them whiche are sete to the / howe ofte wolde I haue gadred thy chyldren togyther, as the hen gadereth her chyckens vnder her wynges, but ye wolde not, beholde your habytacyon shal be lefte vnto you desolate. For I say vnto you, ye shall not se me henceforth tyll that ye saye. Blessed be he that cõmeth in the name of the lorde.

☞ The Pystle of saynt Johan the Euangelystes daye. Ecclesiastice. xv.

He that feareth god wyll do good, & he that kepeth the lawe shal optayne wysdome and she wyl come agaynste hym as an honorable mother, as a woman yet a virgyn shall she receyue hym. She shal fede hym with the breade of lyfe & vnderstandynge and the water of holsom wysdome, she shal gyue him to drynke & she shal exalte hym amonge his neyghbours, and shal open his mouth euyn in the thyckest of the congregacyon. And she shall fyll him with the spirite of wysdom and

vnderstandyng, & with the garment of glory shal apparel hym. She shal make hym ryche with ioye and gladnes, and shal inheryt hym of an euerlastynge name.

℣ The Gospell on saynt Johans daye the Euangelyst. The. xxi. chap. of Johan. E.

IEsus sayd to Peter folowe me. Peter turned hym aboute & sawe the dyscyple whome Jesus loued folowynge, whiche also leaned on his brest at supper: and sayd. Lord whiche is he that shal betray the? when Peter sawe hym, he sayd to Jesus. Lorde what shall he here do? Jesus sayde vnto hym, yf I wyl haue him to tary tyl I come, what is that to the, folow thou me. Thē wente this sayng abrode amonge the brethren that the dyscyple shuld not dye. And Jesus sayd not to hym, he shal not dye, but yf I wyll that he tary tyll I come, what is that to the, the same dyscyple is he, which testyfyeth of these thynges, & wrote these thynges, and we knowe that his testymony is true.

℣ The Pystle on childermas day. The. xiiii chap. of the reuelacyons of saynt John.

AND I loked and lo a lambe stod on
the mount Syon and with hym a C
& xliiii.thousande hauyng his fathers nam
wryten in theyr forheedes, & I herde a voyc
fro heuen as the sounde of many waters, and
as the voyce of a great thonder, and I herd
the voyce of harpars harpynge with they
harpes, & they songe as it were a newe song
before the seate, and before the foure beastes,
and the elders, and no man coulde lerne tha
songe but the C.and xliiii.thousande, whic
were redemed fro the earthe. These are the
whych were not defyled with women, for the
are virgins. These folow the lambe whyther
so euer he goeth, these were redemed fro me
being the fyrst fruytes to god & to the lamb
and in theyr mouthes was found no gyle fo
they are wout spot before the throne of god

The gospell on Chyldermas day.

The second Chapit of Mathewe.C.

THE Angell of the lorde appeared to
Joseph in dreme sayenge . Aryse and
take the chylde and his mother, and flee int
Egypt & abyde there tyll I bryng the word
for Herode wyl seke the chyld to destroy hym

Then he arose and toke the Chylde and his mother by nyght and departed into Egypte and was there vnto the deathe of Herode/to fulfyll that whych was spoken of the lorde by the prophet, whiche sayeth. Out of Egypte haue I called my sone. Then Herode percey uynge that he was mocked of the wyse men/ was exceedynge wrothe, and sente forthe and slewe all the chyldren that were in Bethleme and in al the coostes therof, as many as were two yere olde & vnder, accordyng to the tyme whiche he had dilygently serched out of the wyse men. Then was fulfylled that whyche was spoken by the prophet Jeremy, sayenge On the hylles was a voyce herde, mournyng wepyng, and great lamentacyon, Rachel wepynge for her chyldren and wolde not be comforted bycause they were not.

☞ The Pystle on the sonday after Chrystmas day. The.iiii.chap.to the Gala. A Brethren I say that the heare as longe as he is a chylde dyffereth not from a seruaunt, though he be lorde of all, but is vnder tutours and gouernours, vntyl the tyme appoynted of the father, euyn so we: as longe

as we were chyldren, were in bondage vnder
the ordynaunce of the worlde, but when the
tyme was full come, god sente his sone borne
of a woman, and made bonde vnto the lawe
to redeme them, whiche were vnder the lawe
that we through electyon myght receyue the
inheritaunce that belongeth vnto the natu-
rall sones, bycause ye are Sones.
God hathe sente the spyryte of his sone, in to
our hartes, whiche cryeth Abba father wher
fore now art thou not a seruaunt, but a sone
yf thou be a sone/thou arte also the heyre of
god through Chryste.

The golspell on the sonday after Chryste-
mas day the. ii. Chappter of Luke. E.

IOseph and Mary the mother of Jesus
maruayled those thynges, which were
spoken of hym/and Symeon blyssed theym
and said vnto Mary his mother behold this
chylde shall be the fall, & resurrectyon of ma-
ny in Israell, and sygne whiche shall be spo-
ken agaynst, and more ouer the swerde shall
perse thy soule that the thoughtes of many
hertes may be opened and there was Anna a
prophetys the doughter of Phanuel of Tribe

of Aser, and she was of a greate age and had lyued with an husbande seuen yere from her virgynyte, and she had ben a wydowe about foure score and foure yeres whiche wente neuer out of the Temple, but serued there/with fastynge and prayer nyght and day, and she came forth that same houre/and prayed god and spake of hym to al that loked for redemption in Jerusalem. And as soone as they had performed all thynges accordyng vnto the lawe of the lorde, they returned into Galylye into theyr owne cite Nazareth, and the chyld grewe & wexed stronge in spiryte, & was full of wysdom & the grace of god was with hym ☞ The Pystle on newe yeres daye. The. ii. chappter vnto Titus. C.

MOst dere byloued Tytus. The grace of god that bryngeth saluacyon vnto al men hath appered ond techeth vs that we shulde deny vngodlynes and worldly lustes and that we shulde lyue sober mynded ryghtuously and godly in all this present worlde lokyng for the blyssed hope and glorious apperyng of the myghty god, & of our sauyour Jesu Chryst whych gaue hym selfe for vs/to

redeme vs from all vnryghtuousnes, and to pourge vs a peculyer people vnto hymselfe, feruently gyuen vnto good worckes. These thynges speake and exorte.

☞ The Golspell on newe yeres day. The fyrst Chapiter of Luke. C.

AND when the eyghte daye was come that the chylde shuld be circũcised his name was called Jesus, whiche was named of the angell before he was conceyued in his mothers wome.

☞ The pystle on.xii.day. Esay.lx.

UP and receyue lyght Jerusalem: for thy lyght is come, & the glorye of the lord is vp ouer the, for beholde darknes shal couer the erth, and a thycke myst ỹ nacyons but the lord shal ryse as the sonne ouer the, & his glory shall be sene vpon the, and the hea then shall walke in the lyght, and the kynges in the bryghtnes that is rysen ouer the, lyfte vp thyne eyes rounde aboute and se all these are gathered to gyther & are come to the, thy sones shall come frome farre, & thy doughter shall be euer by thy syde, then thou shalte se & shalte haue plentye, thy harte shall wonder &

breake out in ioye, when the multytude of the see are turned to be, & the armyes of the heathen are come vnto the, The aboundaunce of Camelles shall couer the and the Dromadoryes of Madyan and Epha shall come all of them from Saba, and bryng gold and frankencence, and preache the prayse of the lorde.

℣ The Gospell on the twelfe daye.

The.ii. Chapit of Mathew. A

When Jesus was borne in Bethlem in Jurye, in the tyme of kynge Herode, beholde, there came wyse men frome the East to Jerusalem sayenge, where is he that is borne kynge of the Jewes, we haue sene his star in the East, & are come to worshyp hym. Herode the kynge, after he had herde thys was troubled, and all Jerusalem with hym, and he gathered al the chefe preestes and scribes of the people, and demaũded of them where Christ shuld be borne. They sayde vnto hym in bethleem in Jury for thus it is wryten by the prophet, and thou Bethleẽ in the lande of Jury arte not the leste concernynge the prynces of Juda, for out of the, shall come a Cappytayne

which shal gouerne my people Israel. Then Herode prευely called the wyse men, and dely gently enquyred of them, the tyme of the star that apered, and sent them to Bethleem say-ynge, Go and serche dilygently for the chylde and whenne ye haue founde hym, bryng me worde that I may come & worshyp hym also, when they had harde the kynge, they depted and lo the starre which they sawe in the East went before them, vntyll it came & stode ouer the place where the chylde was. When they sawe the starre they were meruaylously glad and entred in to the house, & found the chylde with Mary his mother / and kneled downe, and worshypped hym, and opened theyr treasures, and offered vnto hym gyftes. Golde, Frankensence, and Myrre. And after they were warned of god in theyr slepe, that they shuld not go agayne to herode. They retourned in to theyr owne countrye a nother way.

☞ The Pystle on the Sonday within the vtas of the Eppyphanye.

Up and receyue lyght Jerusalem. &c. ye shal fynd this pystle on the xii. day

☞ The Golspel on the sõday within the vtas

Of ỳ Epiphany, ỳ fyrst Chap of Johñ. ¶

IOhñ sawe Jesus cõmynge vnto hym & sayd Beholde the lambe of god, whiche taketh away the synne of the worlde This is he of whome I sayde, after me cõmeth a man whiche was before me, for he was soner then I, and I knew hym not, but that he shuld be declared to Israell, Therefore am I come baptysynge with water.

And Johan bare recorde sayenge I sawe the spirite descendynge from heuyn, lyke vnto a doue, and it abode vpon hym & I knewe him not, he that sente me to baptyse the in water sayd vnto me, on whome thou shalt se the spiryte descende & tary styl on him, that same is he whiche baptyseth w̃ ỳ holy ghoost. And I sawe & bare recorde, ỳ this is the sone of god.

¶ The Pystle on the fyrste sonday after the twas of the Epyphany, the.xii.chap. Rom. A.

BRethren I beseche you by the mercyfulnes of god, that ye make your bodyes a quycke sacrifyce, holy, and acceptable vnto god, which is your resonable seruyng of god and fassyon nat your selues, lyke vnto this worlde, but be ye chaunged in your shape, by

the rennyng of your wyttes, that ye may fele what thynge that good, that acceptable, and perfecte wyll of god is for I saye thorow the grace that vnto me gyuen is to euery man amonge you, that no man esteme of hym selfe more then it becommeth hym to esteme, but that he discretly iudge of hym self accordyng as god hath dealte to euery mā the measure of fayth as we haue manye membres in one body, and all membres haue not one office, so we beynge many, are one body in Christe, and euery man amonge our selues one an others membres.

The gospel on the.i. sonday after ỹ vtas of the Epyphanye, the.ii. Chap. of Luke. ¶ When iesus was.xii. yere olde, they went vp to Jerusalē after the custome of the feaste, and when they had fulfylled the dayes as they returne home, the chylde Jesus bode styll in Jerusalem vnknowyng to his father and mother, for they supposed he had ben in the company. They came a dayes iourney, & sought hym amonge theyr kynsfolke and acquayntaūce, and foūde hym not. They went backe agayne to Jerulalem, and sought hym

& it fortuned that after thre dayes, they foūde hym in the temple syttynge in the myddest of the doctours bothe hearynge them, & posyng them, and all that harde hym, meruayled at his wytte and answeres, and when they sawe hym, they were astonyed, & hys mother sayde vnto hym, sone why hast thou thus dealte wt vs. Beholde thy father & I haue soughte the sorowynge, and he sayd vnto them howe is it that ye haue sought me, wyste ye not that I must go about my fathers busynes, and they vnderstode not the sayenge that he spake to them, & he wente with them and came to Nazareth, and was obedient to them, but his mother kepte all these thynges in her herte, and Jesus encreased in wysdome and age, and in fauour with god and man.

☞ The Pystle on the seconde sonday after the twas of the Epyphany. The. xii.

Chapiter to the Romayns. C.

BRethren, seynge that we haue dyuers gyftes accordyng to the grace that is gyuen vnto vs, yf any man haue the gyfte of prophesye let hym haue it, that it be agreyng vnto the fayth, Let hym that hathe an offyce

wayte on his offyce, let hym that techeth take hede on his doctryne, let hym that exorteth, gyue attendaunce to his exortacyon, yf anye man gyue: let hym do it wyth synglenesse, let hym that ruleth: do it with delygence, yf any man shew mercy: let hym do it with chereful nes, let loue be without dissymulacyon, hate that which is euyll, & cleaue vnto that which is good. Be kynde one to another with bro-therly loue, in gyuynge honoure, go one be-fore another / let not the busynes whiche ye haue in hande be tedyous to you, be feruent in the spiryte, apply your selues to the tyme reioyse in hope, be pacyent in tribulacyon, cō tynue in prayer, distrybute to the necessyte of the sayntes & dilygently to harboure. Blysse them which persecute you: blisse but curse not Be mery with them that are mery, wepe with them that wepe, be of lyke affection one to-warde another, be not hye mynded: but make your selues equal to them of the lowet sorte.

The Gospell on the .ii. Sonday after the vtas of the Epyphany, The seconde Chapyter of Johan. A.

THere was a maryage in Cana a cytie of Galylee, and Jesus Mother was there. Jesus was called also and his disciples vnto the maryage, and when the wyne fayled Jesus mother sayde vnto hym, they haue no wyne Jesus sayd vnto her, Woman what haue I to do with the, myne houre is not yet come his mother sayd vnto the mynisters, what soeuer he sayeth vnto you do it. There were standynge syxe Water pottes of stone / after the maner of Puryfyenge of the Jues cõteynynge two or thre fyrkyns a pece. Jesus sayde vnto them, fyll the water pottes and they fylled them vp to the harde brym/& he sayd vnto them. Drawe out nowe, & beare vnto the gouernour of the feaste, & they bare it. When the ruler of the feast had tasted the water that was turned vnto Wyne, neyther knewe whence it was, but the ministers that drewe the Water knewe, he called the Bryde grome, and sayd vnto hym: all men at the begynnynge set forth good wyne, & when men ar dronke, then that which is worse: but thou hast kepte backe the good wyne vntyll nowe. This begynnynge of myracles dyd Jesus in

Cana of Galyle, and shewed his glorye/and his dyscyples byleued on hym.

☞ The Pystle on the iii. sonday after the btas of the Eppyphany: the xii. Chapi. to the Romaynes.

BRethren, be not wyse in your owne o pinyons. Recompence to no man euy for euyll/prouyde before hande thynges ho neste in the syghte of al men, yf it be possyble yet on your partye haue peace with all men derelye beloued, auenge not your selues, bu gyue rome to the wrathe of god, for it is wri ten, vengeaunce is myne / & I wyll reward sayth the lord. Therfore yf thyne enemy hu gre/fede hym, yf he thyrste gyue hym dryn for in so doing thou shalt heape coles of fyr on his heed, be not ouer come of euyll, but o uercome euyll with goodnes.

☞ The Gospell on the thyrde sonday afte the btas of the Eppyphanye. The. biii. Chappter of Mathewe. A.

WHen Jesus was come downe from th mountayne, moche people folowed hym & lo there came a lyppre & worshyppe hym, sayenge. Mayster yf thou wylte tho

canst make me clene, he put fourthe his hand & touched hym/sayenge I wyll, be thou clene and immedietely his leppʒosye was clensed, and Jesus sayd vnto hym, se thou tel no mā but go and shew thy selfe to the pʒeest & offre the gifte that Moyses cōmaūded in wytuesse to them when Jesus was entred into Capernaum, there came vnto hym a certayne Centuryon, besechyuge hym & saynge/ Mayster/ my seruante lyeth sycke at home of the palsey, and is greuously payned, & Jesus sayd to hym, I wyll come & cure hym. The Centuryon answered & sayd Syʒ I am not woʒthy that thou shuldest come vnder the roke of my howse but speke the woʒde onely and my seruaunte shalbe healed/ foʒ I also my selfe am a man vnder power, and haue soudyours vnder me/ and I saye to one go/ and he goeth/ & to a nother come/ and he cōmeth / and to my seruant do this/ and he doeth it. When Jesus herd that he meruayled and sayd to them that folowed hym, Verely I say vnto you, I haue not founde so greate fayth: no not in Israel, I say therfoʒe vnto you / that manye shall come from the East and weste: and shall

rest with Abraham/Isaac and Jacob/in th
kyngdome of heuen,and the chyldren of th
kyngdom shall be cast out into vtter darke
nes,there shall be weppynge & gnasshynge o
teeth. Then Jesus sayd to the Centurion,g
thy way,& as thou hast beleued,so be it to th
and his seruaũte was healed the same hour
☞ The pystle on the.iiii.sonday after ỹ vtas
of the Eppyphany. To the Ro.xiii.cha.B.

BRethren owe nothynge to anye man
but to loue one another,for he that lo
ueth another fulfylleth the lawe,for these cõ
maundementes:thou shalt not cõmyt aduou
try,thou shalt not kyll,thou shalt not steale
Thou shalte not beare false wytnesse. Thou
shalt not delyre and so forth,yf there be anye
other cõmaũdement, they are all compreher
ded in this sayenge.Loue thy neyghbour as
thy selfe,loue hurteth not his neyghboure.
Therfore loue is the fulfyllynge of the law
☞ The Golspell on the fourth sonday afte
the vtas of the Eppyphany.The.viii.
Chapter of Mathewe. C.

WHen Jesus entred in to a shyp and hi
disciples folowed hym,& behold,ther

arose a great stozme in the See, in so moche that the shyppe was hydde with waues, and he was a slepe, and his discyples came vnto hym and awoke hym sayenge. Mayster saue vs we perysshe, he sayde vnto them, why are ye carefull. O ye of lytell fayethe. Then he arose and rebuked the Wyndes and the see, and there folowed a greate calme/& the men meruayled and sayde what man is this/that bothe wyndes and see obeyeth hym.

☞ The pystle on the fyrst Sonday after the vtas of the Epyphany. the. iii. Cha. Colo. B.

BRethzen, nowe as electe of god, holy & beloued, putte on tender mercy, kynd-nes/humblenes of mynd, mekenes, longe suf ferynge, fozberynge one another, yf any man haue a quarel to an other euen as Chzist foz gaue you, euen so do ye/aboue all these thyn ges put on loue, which is the bonde of pfecte nes, and the peace of good rule in your hartz to the whiche peace ye are called in one body & se they be thankfull, let the wozde of chzyst dwell in you plenteously in all wysdom teche and exozte your owne selues in Psalmes and

fauoure with them syngynge in your hartes
to the lorde, & all thyng what so euer ye do in
word or dede do in the name of the lord Jesu
geuynge thankes to god the father by hym.
☞ The Golspell on the.v. Sonday after the
vtas of the Epyphany, the xiiii. chapi.
of Mathewe. G
IEsus sayd to his disciples. The kynge
dome of heuen is lyke vnto a man tha
sowed good seede in his felde, but whyle men
slept, there came his foo, and sowed tares a-
monge the wheate and went his way. When
the blade was spronge vp, and had brough
forth fruyte, thē appered the tares also. The
seruaūtes came to the housholder, and sayd
to hym. Syr dydest thou not sowe good sede
in thy close, from whence then hath it tares
He sayd to them the enuyous man hath don
this. Then the seruauntes sayde vnto hym
Wylt thou then that we go and gather them
And he sayde naye, lest when ye go about
to wede out the teares, ye pluck vp also with
them the wheate by the rotes, let bothe grow
togyther tyl haruest cōme, and in tyme of ha
uest, I wyll say vnto my reapers. Gather y

fyrst the tares, and bynd them in sheues to be burnt: but gather the wheate in to my barne.

¶ The Pystle on the sonday after weddyng goeth out, called Septuagesima

i. Corynthyās. ix. Chapyt. D

BRethren, Perceyue ye not howe that they whiche runne in a course, runne all, yet but one receyueth the rewarde: runne so that ye may optayne. Euery man that pzoueth maystrpes absteyneth fro althynges and they do it to obtayn acozruptible crowne but we to obtayn an uncozruptyble crowne. I therfoze so runne, not as an uncertayne thyng, so fyght I not as one that beateth the ayze, but I tame my body, and bzynge hym in to subiection: lest after that I haue pzeached to an other, I my selfe shulde be caste away. Bzethzen, I wolde not that ye shulde be ignozaunte of thys as your fathers were all under a cloude, and all passed thzoughe the see, and were all baptysed under Moyses in the cloude and in the see, and dyd all eate one spirytual meate, and dyd all dzynke of one maner of Spirytuall dzynke. And they

C.

dzonke of that spirytuall rocke that folowed them: whiche rocke was Chryst.

The Golspell on the Sonday after wed-dynge goeth out, called Septuagesima.

The xx. Chapiter of Mathewe.

IEsus sayd to his disciples. The kyng-dome of heuen is lyke vnto a housholder, whiche went out earlein the moznyng to hyze labourers in to his vynyarde, and he agreed with the labourers foz a penye a daye, and sent them in is vynyarde. And he went out aboute the thyzde houre, and sawe other staddynge ydle in the market place and sayd vnto thē go ye allo in to my vynyard, & whatso euer is ryght, I wyll gyue you. And they went theyz way. Agayne he went out about the syxt and nynth houre, and dyd lykewyse. And he went out aboute the eleuenth houre and found other standing ydle and said vnto them. Why stande ye here all the day ydle. They sayde vnto hym: bycause no man hath hyzed vs. He sayd vnto them. Go ye allo in to my vynyarde, and what soeuer shal be ryght that shall ye receyue. When euyn was cōme the lozde of the vynyarde sayd vnto his Stew-

warde / call the labourers, and gyue them
theyr hyre/begynne at the last tyll thou come
to the fyrste. And they which were hyred a-
boute the eleuenth houre, came and receyued
euery man a penye. Then came the fyrste/
supposynge that they shulde receyue more /
& they lykewyse receyued euery mā a penye.
And when they hadde receyued it, they grud
gede agaynste the goode manne of the house
sayenge. These laste haue wroughte but
one houre, and thou haste made them equall
vnto vs, whiche haue borne the burthen and
heate of the day. He answered to one of them,
sayenge / frende I do the no wronge, dydest
not thou agree with me for a peny. Take that
whiche is thy duetye, and go thy way, I wyll
gyue vnto this laste, as moche as to the, is it
not laufull for me to do as me lysteth w̄ myne
owne is thyne eye euyll because I am good/
so the last shal be fyrst, & the fyrst shal be laste
for many be called, and fewe are chosen.

¶ The Pystle on the Sonday of.lx. The.ii.
pystle to the Cor.the.xi.chapt. ¶

BRethren suffre fooles gladly, because
that ye your selues are wyse, for ye suf

fre euyn yf a man bryngе you in to bondage
yf a man deuour, yf a man take, yf a man ex-
alte hym selfe, yf a man smyte you on the face
I speake as consernynge rebuke as though
we had ben weake, how be it wherin soeuer
anyman dare be bolde, I dare be bolde also.
They are Ebrues: so am I. They are Israe-
lites: euyn so am I. They are ỹ sede of Abra-
ham, euyn so am I. They are the mynysters
of Christ. I speke as a foole, I am more in la-
bours more haboũdañt of stripes aboue mea-
sure, in pryson more plenteously, in death oft
of the Jewes, fyue tymes receyued I, euerye
tyme, xl. strypes saue one. Thryse was I bea-
ten with rodds. I was ones stoned. I suffred
thryse shypwrake, nyght and day haue I ben
in the depth of the see, in iourneyng often In
parys of waters, in paryl of robbers, in ico
perdyes of myn owne nacyon, in ieoperdyes
amonge the heathen I haue ben in peryls in
cyties, in paryls in wyldernes, in paryls in
the see, in paryls amonge false brethrene, in
labour and trauayle, in watchynge often, in
hunger, in thyrst, in fastyng often, in cold and
in nakednes, besyde the thynges whyche out

wardly happē vnto me. I am combred dayly and care for al congregacions, Who is sicke and I am not sycke, Who is hurte in fayth & my hart burneth not, yf I must nedes reioyse I wyl reioyse of myne infyrmyties. God the father of oure lorde Jesus Chryst/ whiche is blyssed for euermore knoweth that I lye not.

The Gospell on the Sondaye of.lx.

The.viii. Chappter of Luke. A

When moch people were gathered to gyther and were come to Jesus out of the cytyes, he spake by a symylytude, A sower wente out to sowe is sede, and as he sowed / some fel by the wayes syde, and it was troden vnder fete/ and the foules of the ayre deuoured it vp & some fell on stones/ and as soone as it was sprange vp, it wydered awaye because it lacked moystnes, & some fell among thornes/ and the thornes spronge vp with it and choked it. And some fell on good groūde and sprong vp and bare fruyt an hondrethe folde, And as he sayd these thynges/ he cryed he that hath eares to here let hym heare/ hys dyscyples asked hym/ saynge, what maner of symylytude this shulde be, and he sayd, vnto

you it is gyuen to knowe the secretes of the kyngdom of god, but to other in symilitudes that when they se, they shuld not se, and whē they heare they shuld not vnderstonde. The symplytude is this. The sede is the worde of god, those that are beside the way are they that heare, and afterwarde cōmeth the deuyl & taketh a way the worde out of theyr hertes leest they shulde byleue and be saued. They on the stones, are they which whē they heare the worde receyue it with ioy, and these haue no rotes, which for a whyle byleue, & in tyme of temptacyon go awaye. That whiche fell amonge thornes, are they which heare and go forthe, and are choked with care and ryches and voluptuous lyuynge, and bryngе forth no frute. That in the good grounde, they are which w a good & pure herte, here the worde & kepe it, and bryngе forth frute w pacyence.

☞ The pystle on the sondaye of .i. The fyrst Pystell to the Corynthyans. The xiii. Chapyter. A

BRethren though I speake with the tongues of men and angels, and yet haue no loue I were euen as soundynge bras

and as a tynklyng cymball. And thoughe I coulde prophesy, and vnderstode al secretes and all knowledge, ye yf I had all fayth so that I coulde moue moũtaynes out of theyr places, and yet had no loue, I were nothyng And though I bestowed al my goods to fede the poze, and though I gaue my body euen that I burned, & yet haue no loue, it profitet me nothynge, loue suffereth longe & is curteous, loue enuyeth not, loue doth no frowardly, swelleth not, dealeth not dysshonestlye, seketh not her owne, is not prouoked to angre thynketh not euyll, reioyceth not in inequyte but reioyseth in the trueth, suffreth al thyng byleueth al thynges, hopeth all thynges, & endureth in all thynges. Though that the prophesyeng fayle, eyther tongues shal cease or knowledge vanysshe awaye, yet loue fayleth neuer away, for our knowledge is vnperfyte and our prophesyenge is vnperfyte, but whē that, which is pfyte, is come, then that which is vnpfyte shall be done awaye, whē I was a chylde I spake as a chyld, I vnderstode as a chyld, I ymagined as a chyld, but as sone as I was a man, I put away all chyldysshe

nesse, nowe we se in a glasse euen in a darke speakyng, but when shall we se face to face. Nowe I knowe vnperfytely, but whan shall I know euen as I am knowen now abydeth fayth, hope, and loue, euen these thre, but the chefe of them is loue.

☙ The Gospell on the Sonday of .I. The. xviii. Chappter of Luke. F.

IEsus toke vnto hym the twelue & sayd vnto them behold we go vp to Ierusalem, and all shall be fulfylled that are wryten by the prophetes, of the sone of man, he shall be delyuered vnto the gentyles, and shall be mocked, and shall be despytefully entreated, and shall be spytten on, and whan they haue scourged hym, they wyl put hym to deathe, & the thyrde day shall he aryse agayne. They vnderstode none of these thynges and this sayenge was hyd from them, and they perceyued not the thynges whiche were spoken / it came to passe, as he was come nye vnto Iericho, a certayne blynde man sat by the way syde beggyng, and when he herd the people passe by, he asked what it ment. They sayde vnto hym, that Iesus of nazareth went by, and he

cryed sayng, Jesus the sone of Dauyd haue mercy on me, and they which wente before rebuked hym, bycause he shuld hold his peace, and he moche the more cryed. The sone of Dauyd haue mercy on me, Jesus stode styll, and cõmaunded hym to be brought vnto him and when he was come nere, he asked hym sayeng. What wylte thou that I do vnto the he sayd, lorde that I may receyue my syght Jesus sayd vnto hym. Receyue thy syght, thy fayth hath saued the, and immedyatly he saw & folowed hym prayesynge god, & all the people when they sawe it, gaue laude to god.

& The pystle on asshewednysdaye. The.ii. Chapiter of Joel. D

OUr lord sayth turne to me with al your hartes, in fastyng and lamentacyon, & rente your hartes, and not your garmentes, and turne vnto the lorde your god, for he his full of mercy and compassyon, long yer he be angry & great in mercy, and repenteth when he is at poynt to punysshe, who can tell whether the lorde wyl turne and haue compassiõ and shall leaue after hym a blyssynge, sacrifyce and dryncke, offrynge vnto the lord your

god Blowe a trompet in Syon proclayme
fastyng/and cal a congregacyon/ gather the
people togither,bryng thou the elders to one
place/gather the yonge chyldren & they that
sucke the brestes togyther/let the brydgrome
come out of his chambre and the bryde out o
her parlour,let the preestes that mynistre bt
to the lorde,wepe bytwene the porche and th
aulter/and say spare lorde thy people/and d
liuer not thyn enherytaũce vnto rebuke tha
the heathen shulde reygne ouer theym, why
shulde they say amonge the nacyons/wher
is theyr god And the lord enuyed for his la
des sake,and had compassyon on his people
and the lord answered & sayd vnto his peopl
beholde. I sent you corne,newe wyne,& oyl
that ye shalbe satisfyed therwith neyther wy
I delyuer you any more vnto the heathen,
❧ The Gospell on Ashewednysdaye. Th
vi. Chapiter of Mathewe. B
CHryst sayd vnto his discypls when y
faste,be not sad as the ypocrytes are
for they disfygure theyr faces,that it myg
appere vnto men that they faste. Verely
say vnto you,they haue theyr rewarde. B

thou when thou fastest, anoynte thyn heade, and walsche thy face, that it appere not vn= to men howe that thou fastest, but vnto thy father that is in secret, and thy father which seeth in secret, shall rewarde the openly. Ga= ther not treasure togyther on erth, where rust and motthes corrupt, & where theues breake through and steale but gather treasure togy ther in heuyn, where neyther ruste, nor mot= thes corrupt, & where theues neyther breake vp nor yet steale. For where so euer your trea sure is, theyr wyll your hartes be also.

☞ The Pystle on the fyrst sondaye in Lent, the seconde pystle to the Corynthyans the.vi. Chappter. A

BRethren we exort you, that ye receyue not the grace of god in vayne, for he sayth I haue herde the in a tyme accepted, & in the day of saluacyon haue I succoured the Beholde now is that well accepted tyme, be= holde now is the day of saluacyō, let vs gyue no man occasion of euyl, that in our office be founde no faute, but in all thynges let vs be haue our selues as the mynysters of god. In moche pacyence, in all afflyctions, in necessite

in anguyſſhe / in ſtrypes/in pryſomente /in
ſtryfe/ in labour/ i watch/in faſting/in pur
nes/in knowledging long ſuffervng/in kind
nes/in the holy goſt/in loue vnfayned/in th
wordes of trueth,in the power of god/by th
armure of ryghtwyſnes on the ryght hande
and on the lyfte hande/in honour and diſſh
nour/in euyll reporte & good reporte/as di
ceyuers & yet true / as vnknowen as dyen
and beholde yet we lyue ,as chaſtened & no
kylled/as ſorowyng and yet alway mercy:a
poore and yet make many ryche/as hauyn
nothynge/and poſſeſſynge all thynges.

The Golpel on the fyrſt ſonday in Lent
the.iiii.chapiter of Mathewe. A.

When Jeſus was led away of the ſpiry
in to wylderneſſe to be tempted of th
deuyll.And when he had faſted forty dayes
and forty nyghtes,at the laſt he was an hu
gred.Then came to him the tempter & ſayd
yf ỹ be the ſone of god/ cõmaunde that the
ſtones be made breade.He anſwered & ſayd
It is wryten/man ſhal not lyue only by bre
but by euery worde that procedeth out of th
mouth of god.Then the deuyll toke hym b

in to the holy Cytie and set hym on a pynacle
of the temple and sayde vnto hym/yf thou be
the sone of god/caste thy selfe downe,for it is
wryten/ he shall gyue his aungels charge
of the/& with theyr handes they shal hold the
vp that ỹ dassche not thy fote agaynst a stone
Jesus said to hym/this is wryten also.Thou
shalte not tempte thy lorde god. The deuyll
toke hym vp agayne and led hym in to an ex-
edyng hye mountayne,and shewed hym all
the kingdomes of the worlde,and al the glory
of them/and sayd vnto hym/all these wyll I
gyue the yf thou wylte fall downe and wor-
shyp me. Then sayd Jesus vnto hym,auoyd
sathan for it is wryten. Thou shalte wor-
shyp thy lorde god:& hym onely shalt ỹ serue
℣ The Pystle on the.ii.Sondaye in Lent/
the.i.pystle to the Tessa.iiii.Chap.A
WE beseche you brethren/and exorte you
in the lorde Jesus / that you encrease
more & more,euyn as ye haue receyued of vs
how ye ought to walke and to please god,ye
remembre what cõmaundementes we gaue
you in the name of the lorde Jesus Chryst for
this is the wyl of god,euen that ye shuld be

holy,and that ye shulde abstayne from fornycacyon,that euery one of you knowe howe tkepe his vessell in holynes and honour. Annot in the lust of concupyscence,as do the hethen whiche knowe not god, that no man gto farre and defraude his brother in bargaynynge,bycause the lorde is venger of all suchthynges as we tolde you before tyme, & testyfyed vnto you, for god hath not called vs tvnclennes,but vnto holynes in chryst Jesuour lorde.

The Gospell,on the.ii. Sonday in lente the.xv. Chap.of Mathewe. C

IEsus wente thense and departed in tthe coostes of Tyre and Sydon. Andbeholde a woman whiche was a Cananytcame out of the same coostes and cryed vnthym,sayenge,haue mercy on me lorde sone oDauid,my doughter is betyously vexed wdyuel.& he gaue her neuer a worde to answeThen came to hym his disciples & besoughthym sayeng,sende her away, for she folowethvs cryeng,he answered & sayd. I am not sentbut vnto the lost shepe of the house of Israe

Then she came & worshypped hym sayenge

mayster, succour me, he answered & sayd, it is not good, to take the chyldrens breade and to caste it to the whelpes. She answered and sayde it is trueth, neuertheleße the whelpes eate of the crummes, whiche fall frome theyr maysters table Then Jesus answered & sayd vnto her, O woman greate is thy fayth, be it to the euen as thou desyrest, & her doughter was made hole, euen at that same houre.

¶ The Pystle on the.iii. sonday in lente,

To the Ephesyans the.v. Chappter. A.

BRethren be ye folowers of god as dere chyldren, and walke in loue, euen as chryst loued vs, and gaue hym selfe for vs an offeryng & a sacrifyse of a swete sauer to god so that fornycacyon and all vnclénes or couetousnes be not ones named amonge you, as it becommeth sayntes, neyther fylthynes neyther folysshe talkyng, neyther gestyng which are not comely, but rather gyuyng of thankes for this ye know/that nother no horemonger nother vncleane persone, or couetous persone whiche is the worshypper of ymages / hathe any inherytaunce in the kyngdom of Chryst, and of god. Let no man deceyue you w̄ vayn

wordes/ for thorow such thynges cometh th
wrath of god vpon the chyldren of vnbeleu
Be not therfore companyons with them, y
were ones darknes, but are now lyght in th
lord, walke as chyldren of lyght, for the fruy
of the spiryte, is in all goodnes, ryghtwyse
nes and trueth.

The Gospell on the .iii. Sonday in Len
the .xi. Chapiter of Luke. C

IEsus was a castynge out of a dyuell
whiche was dombe. And it folowe
when the deuyll was gone oute, the domb
spake/& the people wondred. Some of then
sayd he casteth out dyuelles/ by the power o
Belzebub, the cheyfe of the dyuels and othe
tempted hym, sekynge of hym a sygne from
heuyn, he knewe theyr thoughtes, and sayd
vnto them. Euery kyngdome at debate with
in it selfe shal be desolate. And one house sha
fall vpō another. So yf Sathan be deuyde
within hym selfe, how shal his kyngdome en
dure bycause ye say that I cast out deuyls b
the power of Belsebub, yf I by the power o
Belzebub caste out deuylles, by whose powe
do your chyldren cast the out, Therfore sha

they be your iudges. But yf I with ỹ fynger of god caste out deuyles, no doubte the kyng dom of god is come vpō you when a stronge mā armed watched his house that he possesseth is in peace, but when a stronger then he cōmeth on him, & ouer cōmeth hym, he taketh fro hym his harneys wherin he trusted, and deuydeth his goodes: he that is not with me, is agaynst me: & he that gathereth not wt me scattereth. When the vncleane spirite is gone out of a man, he walketh through waterlesse places, sekynge rest: & when he fyndeth none, he sayeth I wyl retourne agayn to my house whence I came out: and when he cōmeth/ he fyndeth it swepte & garnysshed. Then goeth he, and taketh seuen other spirytes with hym worse then hym selfe, and they enter in, and dwell there. And the ende of the man is worse then the begynnyng. It fortuned as he thus spake, a certayne woman of the cōpany lyfte vp her voyce and sayde vnto hym. Happy is the wombe that bare the, & the papes whiche gaue the sucke: and he sayde. Happy are they that here the worde of god, and kepe it.

¶ The Pystle on mydlent Sondaye. The

fourth Chapit to the Galathians. C.

BRethren, it is wryten, that Abraham had two sonnes. The one by a bonde mayde, the other by a free woman: yea and he whiche was of the bonde woman, was borne after the flesshe: but he which was of the free woma̅, was borne by promyse. Which thyngs betoken mysterye. For these women are two Testamentes, the one fro the mount Syna, whiche gendreth to bondage, which is Agar. For mount Syna is called Agar, in Arabya and bordereth vpon the Cite which is now Jerusalem, and is in bondage with her chyldren. But Jerusalem which is aboue, is free which is the mother of vs all: for it is wryten reioyse thou barayne that barest no chyldren breke forth and crye thou that trauaylest not for the desolate hath many mo chyldren then she whiche hathe an husbande. Brethren, we are after the maner of Jsaac chyldren of promyse but as then he that was borne carnally persecuted hym that was borne spirytually. Eue̅ so it is now: neuertheles what sayth the scrypture. Cast away the bonde woman & her sone, for the sone of the bondwoman shal not

be heyre w̄ the fre woman. So then bzethzen we are not hyldzen of the bond woman: but of the fre woman. ❧ The Gospell on mydlent Sonday. The vi. Chapit of Johñ. IEsus wente his waye ouer the See of Galyle nye to a cytye called Tyberyas and a greate multytude folowynge hym, bycaule they had sene the myzacles that he dyd on them whiche were dyseased. Jesus wente vp into a mountayne, and there he satte with his disciples. and Easter a feast of the Jewes was nye. Then Jesus lyft vp his eyes & saw a greate company come vnto hym and sayde vnto Phylyp, whense shall we bye bzede that these myght eate. This he sayd to pzoue hym for hym selfe knew what he wold do. Phylyp answered hym. Two hundzeth peny wozthe of bzeade are not sufficient for the that euery man myght haue a lytell. Then sayd vnto hym one of his disciples. Andzewe Symon Peters bzother. There is a ladde here, which hathe fyue barley loues, and two fysshes but what is that amonge so many ? Jesus sayd, make the people to sytte downe / there was moche haye in the place, & the men sat downe

I numbre aboue fyue thousande. Jesus toke the brede, and gaue thankes. And gaue to the dyscyples. And his dyscyples to them that were set downe. And lykewyse of the fysshes as moche as they wold/when they had eaten ynough/he sayde to his dyscypples, gather vp the broken meate that remayneth / that nothynge be lost. They gathered it togyther/& fylled xii. basketes with broken meate of the fyue barly loues/whiche broken meate remayned to them and had eaten. Then those men when they had sene the myracles that Jesus dyd, sayd. This is of a truthe, the prophete whiche shall come in to the worlde.

☞ The pystle on passyon sondaye. The. ix. Chappter to the Ebrues. ℂ

BRethren Christe beynge an hye prest of good thynges to come / came by a greater & a more perfite tabernacle not made with handes, that is to say, not of this maner byldynge neyther by the blode of Gotes and Calues, but by his own blod he entred ones for all in to the holy place, and found eternal redempcyon, for yf the blode of Oxen and of Gotes, & the asshes of an heyfer when it was

sprynckled,purified the vnclene as touchyng the purifieng of the flesshe how moche more shall the blode of Chryst,whiche thorowe the eternal spirite,offred hym selfe without spot to god.Pourge our cõscience fro deed works for to serue the lyuynge god,& for this cause is he the medyatoure of the newe Testament that thorowe death whiche chaunged for the redẽpcyon of those transgressyons that were in the fyrst Testamente they which were called myght receyue the promyse of eternall inherytaunce.

& The Gospell on Passy on sonday,

The.viii,Chappter,of Johñ. F.

IEsus sayde vnto the companye of the Jues & the hye preestes,whiche of you can rebuke me of synne?yf I say the truethe, why do not ye byleue me? He that is of god / heareth godds worde:ye therfore heare them not,bycause ye are not of god.Then answered the Jues and sayd vnto hym. Saye we not well,that thou art a Samarytane & hast the deuyl.Jesus answered I haue not that deuyl:but I honour my father:& ye dishonour me:. I seke not myn owne prayse:but there is

one that seketh and iudgeth . Verely verely, I say vnto you: yf a man kepe my sayenges, he shal neuer se death. Then sayd the Jues to hym: now know we that thou hast the deuyll Abraham is deed, & also the prophetes: & yet thou sayest, yf a man do kepe my sayenge/he shall neuer tast death. Art thou greater then our father Abraham: whiche is deed: and the prophetes are deed, whome makeste thou thy selfe: Jesus answered, yf I honour my selfe, my honour is nothynge worthe: It is my father that honoureth me, which ye say is your god/and yet haue ye not knowen hym: but I knowe hym: and yf I shuld say I knew hym not, I shulde be a lyer, lyke vnto you. But I know hym, and kepe his sayeng, your father Abraham was glad to se my day, & he sawe it & reioysed. Thē sayd the Jues to hym. Thou arte not yet fyfty yeare olde, & hast thou sene Abraham: Jesus sayd to them Verely verely I say to you, Or Abraham was, I am, Then toke they vp stones to cast at hym/but Jesus hyd hym selfe: and went out of the temple.

☞ The Pystle on Palme Sonday. The seconde Chapit to the philypplans. I

BRethren, let the same mynde be in you, the which was in Chryste Jesu: which beynge in the shape of god, and thought it no robbeye to equall with god.

Neuertheless he made hym selfe of no reputacyon, & toke on hym the shape of a seruaũt, and became lyke vnto men, and was founde in his apparel as a man, he humbled hymself and became obedyent vnto deathe, euyn the death of the crosse, wherfore god hath exalted hym, & geuyn hym a name aboue all names, that in the name of Jesus shulde euery knee bowe, bothe of thynges in heuyn, & thynges in earth, and thynges vnder earth, and that all tongues shuld confesse, that Jesus Chryst is the lorde vnto the prayse of god the father.

❧ The passyon of palme sonday, the xxvi. Chapiter of mathewe. A

IEsus sayd vnto his disciples, ye know that after two dayes shall be Easter, & the sone of man shal be deliuered for to be crucyfyed. Then assembled togyther the chyefe preestes and the scrybes, and the elders of the peple into the palays of the hye preest, which was called Cayphas, and helde a counseyle

how they myght take Jesus by subtylte, and kyll hym, but they sayd, not on the holy daye, leest any trouble aryse amonge the people, when Jesus was in Bethany in the house of Symon the lyppar, there came vnto hym a woman, which had an Alablaster box of pre cyous oyntment, and powred it on his heade as he satte at the bourde, when his disciples sawe that they had indygnacyon: sayenge. What neded this waste this oyntmēt myght haue ben well solde, and gyuen to the poore, when Jesus vnderstode that he sayd to them why trouble ye the womā, she hath wrought a good worke vpō me, for ye shall haue poore folke alwayes with you, but me shall ye not haue alwayes. And in that she cast this oyntment on my body, she dyd it to burye me with all. Verely I say vnto you, where soeuer this gospell shall be preached throughout all the world, there shall also this that she hath done be tolde for a memoryall of her. Then one of the twelue called Judas yscariothy went vnto the cheyfe preestes, and sayd. What wyll you gyue me, and I wyl delyuer hym to you, and they appoynted vnto him thyrty peces of syl-

uer, and frō that tyme he sought opoztunite to betray hym. The fyrst day of swete breade the disciples came to Jesus sayng vnto him, where wylte ȳ that we prepare foz the to eate the Paschal lambe, and he sayde go in to the cytie, vnto suche a man, and saye vnto hym, the mayster sayth my tyme is at hande, I wyl kepe myn Easter at thy house with my disciples, and the disciples dyd as Jesus had appoynted them, & made redy the Easter lambe When the euyn was come, he sate downe wt the twelue. And as they dyd eate he sayd. Verely I saye vnto you, that one of you shal betraye me, and they were exceedynge sozofull, & began euery one of them to saye vnto hym, Is it I mayster, he answered & sayde. He that depeth his hande with me in the dysshe shall betray me, the sone of man goeth as it is wzyten of hym, but wo be to that man, by whome the sone of man shall be betrayed, it had ben good foz that man, yf he had neuer ben bozne Then Judas which betrayed hym, answered and sayd. Is it I mayster, he sayd vnto hyme Thou hast sayd, as they dyd eate, Jesus toke breade and gaue thankes, brake it, and gaue

it to the disciplys and sayd. Take, eate, this is my bodye, and he toke the cup, and thãked and gaue it them, sayeng drynke of it euery one: for this my blode of the newe Testamẽt that shall be shedde for many, for the remyssyon of synnes. I saye vnto you, I wyll not drynke henceforth of this fruyt of the vyne tre vntyll that daye when I shall drynke it newe with you in my fathers kyngdome, & when they had sayd grace they went out in to moũt Olyuete. Then sayd Jesus vnto them all ye shall be offended by me this nyght, for this it is wryten. I wyll smyte the shepherde of the flocke shall be scattered abrode, but after I am rysen agayne. I wyll go before you in to Galyle. Peter answered and sayd vnto hym. Thoughe all men shulde be offended by the, yet wolde I be neuer offended. Jesus sayde vnto hym. Verely, I say vnto the, that this same nyght before the cocke crowe thou shalt denye me thryse. Peter sayde vnto hym, yf I shulde dye with the, yet wolde I not deny the lykewyse also sayde all the disciples. Then went Jesus with them into a place whiche is called Bethsemane, & sayd vnto the disciples

syt ye here, whyle I go & pray yõder & he toke
with him Peter & the.ii. sons of zebede, & began
to wexe sorowfull, & to be in agonye. Then
sayd Jesus vnto them, my soule is hyuy euyn
vnto the dethe/tary ye here and watche with
me. And he went a lytell aparte, and fell flat
on his face, and prayed sayeng. O my father
yf it be possyble, let thys cuppe passe from me
neuertheles, not as I wyll, but as thou wylt
and he came vnto the disciples, and founde
them a slepe and sayd to Peter, What coulde
ye not watche with me one houre/watch and
praye, that ye fall not in to temptacyon / the
spyryte is wyllynge, but the flesshe is weyke.
He went awaye ones moze & prayed, sayenge
O my father, yf this cup can not passe awaye
frome me, but that I dzynke of it, thy wyll be
fulfylled, and he came and founde thē a slepe
agayne/foz theyz eyes were heuy, and he lefte
them and went agayne and prayed the thyzd
tyme sayeng these wozdes. Then came he to
his disciples & sayd vnto them. Slepe hens
forth and take your reste, take hede the houre
is at hande. And the sone of man shall be be-
trayed in to the handes of synners. Ryse let

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vs be goynge, beholde, he is at hande that
shall betraye me. Whyle he yet spake / loo
Judas one of the twelue came and with hym
a great multytude, with swerdes and staues
sente from the chefe of ỹ preestes and elders
of the people, and he that betrayed hym, had
gyuen them a token, sayenge who so euer I
kysse, that same is he, lay handes on hym.
And forth withall he came to Jesus and sayd
Hayle mayster. And kyssed hym, and Jesus
sayd to hym. Frend, wherfore arte thou com
Then came they and layd handes on Jesus,
& toke hym, And beholde one of them which
were with Jesus stretched out his hand and
drew his swerd and strocke a seruaunt of the
hye preest and smote of his eare. Then sayde
Jesus vnto hym. Put vp thy swerd in to his
shethe, for al that lay hand on the swerd shal
perysh with the swerd, eyther thynkest thou
that I can not now pray to my father and he
shall gyue me no then twelue legyons of an
gels, but howe then shulde the scryptures be
fulfylled, for so muste it be. The same tyme
sayd Jesus to the multitude, ye are come out
as it were vnto a theefe with swerdes & staues

for to take me, I sytte daylye techynge in the temple amonge you, and ye toke me not. All this was done that the scryptures of the pro phetes myght be fulfylled. Then all the dys= cyples forsoke hym and fledde. And they toke Jesus and led him to Cayphas the hye prest where the scrybes, and the elders were assem bled, and Peter folowed hym a farre of, vnto the hye preestes place. And went in, and sate with the seruaũtes, to se the ende. The cheyf preestes and the elders, and all the counsell sought fals wytnes agaynst Jesus for to put hym to deth, but found none, in so moch that when many false wytnesses came, yet founde they none. At the last came .ii. false wytnesses and sayd. This felow sayd I can destroy the temple of God, and buylde it agayne in thre dayes. And the cheyf preest arose and sayd to hym. Answerest thou nothyng, how is it that these bere wytnes agaynst ỹ, but Jesus held his peace. And the cheyf preest answered and sayd to hym. I charge the in the name of the lyuynge god, that thou tell vs whether thou be Chryst the sone of god. Jesus sayd to him thou hast sayd, neuertheles I saye vnto you

hereafter shall ye se the sone of man syttyng
on the ryghthande of power, and come in th
cloudes of the skye. Then the hye preest ren
his clothes saing He hath blasphemed, wha
nede we of any mo wytnesses, beholde nowe
ye haue herde his blasphemy, what thynk y
They answered and said: he is worthy to dye
then sayd they in his face, and bufketted hym
with fystes & other smote him with the palme
of theyr handes on the face/saynge. Tell vs
thou Christ, Who is he that smote the. Peter
sat without in the palayes, & a damsell came
to hym sayenge. Thou also wast with Jesus
of Galile: but he denyed before them al saing
I wote not what thou sayest. When he was
gone out into the porch, another wenche saw
hym, & sayd vnto them that were there. This
felow was also with Jesus of Nazareth. and
agayne he denyed with an othe that he knew
not the man. And after a whyle came to him
they ỹ stode by, & sayd vnto Peter, Surely
thou arte euyn one of them, for thy speach be
wrayth the. Then began he to course, and to
sweare that he knewe not the man, and imme
diatly the cocke crewe, and Peter remembred

the wordes of Jesu, whiche sayd vnto hym. Before the Cocke crowe, thou shalte denye me thryse. And wente out at the dores, and wept bytterly, when the mornyng was come all the cheyfe Preestes and the Elders of the people helde counsell agaynste Jesu to putte hym to death, and brought hym bounde and delyuered hym vnto ponce Pylate the debite Then when Judas whiche betrayed hym, sawe that he was condempned, he repentede hym selfe. And brought agayne the thyrty plates of syluer to the hye preestes & elders sayng I haue synned, betrayeng the innocent blod And they sayd, what is that to vs, se thou to that. And he cast downe the syluer plates in the temple and departed, and went & honge hym selfe, and the cheyfe preestes toke the syluer plates and sayde. It is not laufull for to put them into the treasury, bycause it is the pryce of bloode, and they toke counseyle, and bought with them a potters felde, to burye straūgers in. Wherfore the feld is called the felde of blode vnto this daye. Then was fulfylled that which was spoken by Jeremy the prophet sayenge. And they toke thyrty syluer

places, the pryce of hym that was valued
whom they bought of the chyldren of Israe
& they gaue them for the potters felde, as th
lorde appoynted me. Iesus stode before th
debite, and the debite asked hym sayeng. A
thou the kynge of Iewes. Iesus sayde vn
hym. Thou sayest, and when he was accuse
of the chefe preestes and elders, he answere
nothyng. Then sayd Pylate vnto hym, hea
rest thou not how many thynges they laye
agynste the, and he answered to hym neuer
word in so moche that the debite marueyle
greatly. At the feast the debite was wonte t
delyuer to the people a presoner, whom the
wolde desyre. He had then a notable presone
called Barabas, and when they were gathe
red togyther. Pylate sayde vnto them: whe
ther wyll ye that I gyue lose vnto you Bar
bas or Iesus whiche is called Chryste, for h
knewe wel, that for enuy they had delyuered
hym. When he was set downe to gyue iudg
ment/his wyfe sent to hym saying. Haue tho
nothyng to do with that iust man, for I hau
suffred many thynges this day in a dreame
bout hym. But the cheyf preestes & the elder

had ꝑswaded the peple that they shulde aske Barabas, and shulde destroye Jesus. Then the debyte answeryst and sayd vnto them. whether of the twayne wyll ye that I lette loose vnto you, and they sayd Barabas. Pylate sayd vnto them. What shall I do then with Jesus/whiche is called Christe. They all sayd to hym/let hym be crucyfyed. Then sayd the debite: what cuyl hath he done. And they cryed the more sayeng, let him be crucyfyed. When Pylate sawe that he preuayled nothynge, but that more busynes was made he toke water and washed his hands before the people sayng. I am innocent of the blode of this iust person. And that ye shal se. Then answered all the people and sayd. His blode be on vs and on our chyldren. Then lette he Barabas lose vnto them, and scourged Jesus and delyuered hym to be crucifyed. Then the souldyers of the debite toke Jesus vnto the cõmen hal. And gathered vnto hym al ye company/and they stryped hym/and put on hym a purple robe. And platted a crowne of thornes/and put vpon his heade, and a rede in his ryght hande. And bowed theyr knees

before hym/and mocked hym sayenge. Hayle
kynge of the Jues/and spytted on hym/and
toke the rede and smot him on the head. And
when they hadde mocked hym/they toke the
rede of hym agayne/ and put his owne ray-
ment on hym/and led hym awaye to crucifye
hym. And as they came out/they founde a
man of cyzen named Symon. Hym they com-
pelled to bered his Crosse. And when they
came vnto the place called Golgotha/that is
to say/a place of deade mens sculles. They
gaue hym vyneger to dzynke/mengled with
gall/and when he tasted therof/he wolde not
dzynke. When they had crucifyed hym, they
parted his garmentes/and dyd cast lottes to
fulfyl that which was spoken by the pzophet
They deuyded my garmentes amonge them
& vpon my vesture dyd caste lottes/and they
sat & watched him there, and set they vp ouer
his heade the cause of his deth wzyten. This
is the kynge of the Jues. And there were two
theues crucyfyed with hym/one on the rygh
hand, and another on the left. They that pas
sed by/reuyled hym, waggynge theyr heades
and sayeng. Thou that destroyest the templ

of god/and buyldest it in thre dayes saue thy selfe,yf ỹ be the sone of god,come downe frō the crosse.lyke wyse also the hye preestes mocking hym,with the scrybes and elders sayd. He saued other/hym selfe he can not saue. If he be the kynge of Israell/let hym nowe cōme downe from the Crosse,and we wyll beleue hym,he trusted in god / let hym delyuer hym nowe,yf he wyll haue hym: for he sayde I am the sonne of god That same also the theues which were crucifyed with hym,caste in his teethe. From the sixte houre was there darkenesse ouer all the lande vnto the nynth houre. And aboute the nynth houre Jesus cryed with a loude voyce,sayenge,Ely,Ely, Lamazabathany,That is to saye.My god/ my god,why hast thou forsaken me? Some of them that stode theyr,when they herd that sayde. This man calleth for Helias. And straycht waye one of them ranne and toke a spunge and fylled it full of vyneger and put it on a reede and gaue hym to drynke.Other said let be,let vs se whether Helias wyl cōme & delyuer hym. Jesus cryed agayn w a loud voyce,& yelded vp the goost.And behold the

vayle of the temple dyd rente intwane fro the top to the bothome. And the earth dyd quake & the stones dyd rent, and graues dyd opē, & the bodyes of many sayntes that slepte, arose & came out of theyr graues after his resurrectyon, & came in to the holy Cyte, and appeared vnto many, When the Centuryon & they that were with hym watchynge Jesus / sawe the earth quake, & those thynges which happened, they feared greatly, sayenge: of a suerty this was the sone of god. And manye women were there, beholdynge hym a far of / which folowed Jesus fro Galyle, ministring vnto hym. Amonge which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of zebedes chyldren.
When the euen was cōme there came a ryche man of Aromathia named Joseph, whiche came also was Jesus disciple. He wente to Pylate and begged the bodye of Jesu. Then Pylate cōmaunded the body to be delyuered: and Joseph toke the body and wrapped it in a cleane lynnen clothe, and put it in his newe tombe, whiche he had hewen out euen in the rocke. And rolled a great stone at the doze of

the Sepulchre.and departed.And there was Mary Magdalen and the mother Mary syttynge ouer agaynst the sepulchre.

¶ The Gospell on Palme Sonday.

THe nexte day that foloweth good fryday, the hye prestes and pharises got them selues to Pylate and sayde.Syr we remẽbre, that this deceyuer sayd whyle he was yet alyue.After.iii.dayes I wyll aryse agayn Cõmaunde therfore the Sepulchre be made sure/vntyll the thyrde day, leest perauenture his disciples come & steale hym away, & say to the people,he is rysen frõ deth,& the last errour be worse thẽ the fyrst. Pylate sayd vnto them. take watchemen, go & make it as sure as ye can. And they went and made the sepulchre sure with watchmen,& sealed the stone.

¶ The passyon on good frydaye. The.xviii. Chapiter of Johan. A

IEsus wente forth with his disciples ouer the broke Cedron,where was a gardeyn, into the whiche he entred with his disciples.Judas also. which betrayed hym knewe the place for Jesus oftymes resorted thyther with his disciples. Judas then after he had

receyued a bonde of men, & mynisters of the hye prestes and pharyses, came thyther with lanternes and fyrebrondes & wepons. Then Jesus knowyng al thynges that shuld come on him, went forth & sayd vnto them. Whom seke ye. They answered him. Jesus of Nazareth. Jesus sayd vnto them. I am he. Judas also whiche betrayed hym / stode with them, but as soone as he had sayd to them, I am he they went backwardes & fell to the groũde, & he asked them agayne. Whom seke ye. They sayd: Jesus of Nazareth, Jesus answerede I said vnto you, I am he, yf ye seke me, let these go theyr way, that the sayenge myght be fulfylled whiche he spake. Of them whiche thou gauest me, haue I not lost one. Symon peter had a swerde, & drew it, & smote the hye prestes seruaũt, & cut of his ryght eare. The seruauntes name was Malchus. Then sayd Jesus vnto Peter, put vp thy swerde in to the sheth shal I not drynke of the cuppe whiche my father hath gyuen me. Then the companye and the Captayne, and the Mynysters of the Jues, toke Jesus and bounde hym, and led hym away to Anna fyrste, for he was father

in law to Caphas, whiche was the hye preest that same yeare, Cayphas was he that gaue counsell to the Jues that it was expedyent / that one man shulde dye for the people.
And Symon Peter folowed Jesus and another disciple, that disciple was knowen of the hye preest, and wente in with Jesus in to the paylayes of the hye preest: put Peter stode at the doze without Then went out the other disciple, whiche was knowen to the hye preest / and spake to the damsell that kept the doze & brought in Peter. Then said the damsel that kepte the doze, vnto Peter. Arte not thou one of this mans disciples, he sayde, I am not.
The seruaũtes and the mynisters stode there and had made a fyre of Coles, for it was cold & ther warmed them selues. Peter also stode amonge them, and warmed hym selfe. The hye preest asked Jesu of his disciples and of his doctryne. Jesus answered hym: I spake openly in the worlde. I euer taught in the synagoge & in the temple whyther al the Jues resorted, and in secrete haue I sayd nothing, why askest thou me, aske them whiche herde me, what I sayd vnto them, beholde they can

tell what I sayd. When he had thus spoken one of the mynisters whiche stode by/smote Jesus on the face sayng, answerest thou the hye preest so. Jesus answered hym, yf I haue euyll spoken beare wytnesse of the euyll/yf I haue well spoken, why smytest thou me. And Annas sente hym bounde vnto Cayphas the hye preest. Symon Peter stode and warmed hym selfe, and they sayd vnto hym, Art thou not also one of his disciples. He denied it and sayd. I am not. One of the seruauntes of the hye preest, his cosyn whose eare Peter smote of/sayd vnto hym, dyd not I se the in the gardeyn with hym, Peter denyed it agayne, and immediatly the cocke crewe. Then led they Jesus from Cayphas into the hall of iudgement. It was in the mornyng, and they themselues went not in to the iudgement hall lest they shulde be defyled/but that they myghte eate the paschal lambe. Pylate then wēt out vnto them and sayd. What accusacyō bryng ye agaynst this man, They answered & sayd vnto hym, yf he were not an euyll doer, we wolde not haue delyuered hym to the. Then sayd Pylate vnto them, take ye hym, & iudge

hym after youre owne lawe. Then the Jues
sayd vnto hym, it is not laufull for vs to put
any man to death. That the wordes of Jesus
myght be fulfilled, whiche he spake, sygnifyn
ynge what death he shulde dye. Then pylate
entred into the iudgemēt hal agayn & called
Jesus, and sayd to hym. Arte thou the kyng
of the Jues? Jesus answered. Sayeste thou
that of thy selfe, or dyd other tel it the of me
Pylate answered. Am I a Jue? Thyn owne
nacyon and hye preestes haue delyured the
vnto me. What haste thou done? Jesus ans-
wered, My kyngdome is not of this worlde
If my kyngdome were of this worlde: then
wolde my mynystres surely fyghte / that I
shulde not be delyuered vnto the Jues. But
nowe is my kyngdome not from hence.
Pylate sayde vnto hym. Arte thou a kynge?
Then Jesus answered. Thou sayest that I
am a kynge. For this cause was I borne and
for this cause came I into the worlde, that I
shuld beare wytnesse vnto the trueth, and al
that are of the truethe heare my voyce.
Pylate sayd vnto hym. What thynge is
trueth? And when he had sayde that, he went

out agayne to the Jues, and sayd to them. I fynde in hym no cause at al, ye haue a custom that I shuld delyuer you one louse at Easter wyll ye / that I louse to you the kynge of the Jues? Then cryed they all agayne, sayenge. Not hym but Barrabas. That Barrabas was a robber. Then Pylate toke Jesus and scourged hym. And the souldyers wound a crowne of thornes and put it on his heed, and they dyd on him a purple garment, and sayd. Hayle kyng of the Jues, and they smote hym on his face. Pylate went forth agayne & sayd to them. Beholde I bryng hym forth to you that ye maye knowe that I fynde no faute in hym. Then came Jesus forthe wearynge a crowne of thorne & arobe of purple, & Pylate sayd vnto them, beholde the man. When the hye preestes & mynysters saw hym, they cryed sayenge. Crucyfy hym, Crucyfy hym. Pylate sayde vnto them. Take ye hym and crucyfye hym, for I fynde no cause in hym. The Jues answered hym. We haue a lawe, and by our lawe he oughte to dye, bycause he made hym selfe the son of god. When Pylate herde the sayenge, he was the more afrayde, and went

agayne into the Judgemente hall and sayde vnto Jesus. Whence arte thou? But Jesus gaue hym no answere. Then Pylate sayd vnto hym. Speakest thou not vnto me? knowest thou not, that I haue power to Crucify the? & haue power to louse the. Jesus answered. Thou couldest haue no power at all agaynste me, except it were gyuen ỹ fro aboue Therefore he that delyuered me to ỹ, is more in syn: & fro thensforth sought Pilate meanes to louse hym, but the Jues cryed, sayeng. If thou let him go, thou arte not Cesers frende. for who soeuer maketh hym selfe a kynge, is agaynst Ceser. When Pylate herde that sayynge, he brought Jesus forth & sat downe to gyue sentence in a place called the pauement but in the Ebrewe tougue Gabbatha: it was the Sabbath euen that falleth in the Easter feast, and about the syxte houre, he sayd vnto the Jues, beholde your kynge. They cryed away with hym, away with hym. Crucyfye hym. Pylate sayde vnto them. Shall I crucyfy your kynge? The hye preestes answered we haue no kynge but Ceser Then deliuered he hym vnto them, to be crucyfyed, and they

toke Jesus and led hym awaye, and he beare
his Crosse, and went forth into a place called
the place of dede mens sculles, whiche is na-
med in Ebrewe Golgatha, where they Cru-
cified hym and two other with him, on eyther
syde one and Jesus in the myddest. And Py-
late wrote his tytyll, and put it on the Crosse
The wrytyng was: Jesus of Nazareth kyng
of the Jues. This tytyll redde manye of the
Jues: for the place where Jesus was crucy-
fyed was nere to the Cite. And it was wryten
in Hebrewe, Greke and latyn, Then sayde
the hye prestes of the Jues to Pylate. Wryte
not kynge of the Jues: but that he sayde, I
am kynge of the Jues. Pylate answered.
What I haue wryten, that haue I wryten.
Then the souldyers when they had crucifyed
Jesus, toke his garmentes and made foure
partes, to euery souldyer a part: and also his
cote, the cote was without seame wrought on
throughe out: & they sayd one to an other: let
vs not deuyde it: but cast lott for who shal haue
it: that the stripture myght be fulfilled which
sayeth. They parted my raymente among
them/and on my cote dyd cast lottes. And the

souldyers dyd suche thynges in very dede.
Theyr stode by the crosse of Jesu, his mother
& his mothers syster/Mary the wyfe of Cle-
ophas/and Mary Magdalen. When Jesus
sawe his mother and the disciple standynge
whom he loued: he sayd vnto his mother.
Woman beholde thy sone. Then sayde he to
the disciple: beholde thy mother: & fro that
hour the disciple toke her for his owne. After
that when Jesus perceyued that all thynges
were perfourmed that the scripture myght be
fulfylled: he sayde/I thyrst. There stode a
vessell full of vyneger by, and they fylled a
spunge with vyneger, and wounde it aboute
with Isope, and put it to his mouth: as soone
as Jesus hadde receyued of the vyneger, he
sayd it is fynysshed, and bowed his heed and
gaue vp the ghost. The Jues then bycause it
was the Saboth euen that the bodyes shuld
not remayne on the Crosse on ỹ Saboth day
for the saboth day was an hye day, besought
Pylate that theyr legges myght be broken/
and that they myght be takeu downe. Then
came the souldyers, and brake the legges of
the fyrste, and of the other whiche was crucy-

fyed with Jesus: but when they came to Jes
and saw that he was ded all redy, they bra
not his legges: but one of the souldyers wit
a spere thrust hym in to the syde: and forth
with came there out blode & water, & he tha
saw it bare recorde, & his recorde is true: & h
knoweth that he saith true, that ye myght b
leue also. These thynges were done that th
scrypture shuld be fulfilled, ye shal not brek
bone of him: & agayn an other scriptnre sait
They shall loke on hym, whom they pearsed

The Golspell on good fryday.

After that Joseph of aramatia whic
was a dyscyple of Jesu: but secretel
for feare of the Jues, besought Pylate tha
he myght take downe the body of Jesu an
Pilate gaue hym licence, and there came al
Nichodemus whiche at the begynnynge cam
to Jesu by nyght/and brought of myrre an
Aloes myngled togyther about a hundreth
pounde weyght. Then toke they the body o
Jesu & wounde it in lynnen clothes with th
odours as the maner of the Jues is to bur
& in the place where Jesu was crucifyed wa
a gardeyn, & in the gardeyn a newe sepulch

wherin was neuer man layd, there layd they Jesus bycause of the Jues saboth euen, for the sepulchre was nere at hande.

☞ The pystle on Easter day. i. Corynt. v. C

BRethren purge the olde leuen, that ye maye be newe dowe / as ye are swete breade. For Chryst our Ester lambe, is offered vp for vs. Therfore let vs kepe holyday not as a olde leuen / neither with the leuen of malycyousnes and wyckednes: but with the swete breade of purenes and trueth.

☞ The Gospell on Easter day. The. xvi. chappter of Marke. A

MAry Magdaleyn and Mary Jacobi, & Salome, bought odours that they myght come and anoynt Jesus. And early in the morynynge the next day after the Saboth daye, they came vnto the sepulchre, when the sonne was rysē and they sayd one to another Who shal rolle vs away the stone from the doore of the sepulchre. And when they loked / they sawe how the stone was rolled away for it was a very great one. And they wente into the Sepulchre / and sawe a yonge man sytynge on the ryghte syde clothed in a longe

whyte garment, and they were abasshed. An
he sayd vnto them, be not aftayde, ye seke J
sus of Nazareth whiche was crucifyed, he i
ysen, he is a nother, beholde the place whe
they put hym: but go your waye and tell hi
dyscepples, & namely peter, he wyll go befo
you in to Galyle, there shall ye se hym / as
sayde vnto you.

¶ The pystle on Monday in Easter weke

The x. Chappt of the Actes of the apostles.

PEter stode vp amonge the people an
sayde vnto them: ye knowe well th
Jesus Chryste was preached throughout a
Jury and began in Galyle, after the bapti
whiche John preached, howe god anoynte
Jesus of Nazareth with the holy goost, an
w power. Whiche Jesus went about doyn
good, and healinge al that were oppressed
the deuils: for god was with him, and we a
wytnesses of al thynges, which he dyd in th
lande of the Jues, and at Jerusalem, who
they slewe, & hanged on tree, hym god rayse
vp the thirde day: and shewed hym openly
not to all the people: but to vs wytnesses ch
sen before of god, which eat & dranke w hy

after he arose fro death. And he cõmaũded vs to preache to the people, & testify that it is he that is ordened of god a iudge of quycke and deed. To hym gyue all the prophetes wtnes that thorowe his name shall receyue remissiõ of synnes all that byleue in hym.

℣ The Gospell on the Monday in Easter weke. The.xxiiii. Chapiter of Luke. ℭ

TWo of the disciples of Jesu went that same day to a castell which was from Jerusalem about threscore forlonges, called Emaus, and they talked togyther of al these thynges that had happened. And it chaunsed as they cõmoned togyther and reasoned that Jesus hym selfe drew nere and went with thẽ but theyr eyes were holden/that they coulde not knowe hym. and he sayd to them. What maner of cõmunicatiõ are these that ye haue one to another as ye walke & are sad? And the one of them named Cleophas answered and sayd to hym: art thou only a straũger in Jerusalem, & hast not knowen the thynges which haue chaũsed there in these dayes, to whom he sayd what thynges? and they sayd to him of Jesus of Nazareth whiche was a prophet

myghty in dede & worde, before god & all the
people. And how the hye preestes and our
rulers delyuered hym to be condempned to
deathe, & haue crucifyed hym: but we trusted
that it shulde haue ben he that shuld haue de-
lyuered Israell. And as touchynge all these
thynges to daye is euen the thyrde daye, that
they were done: yea and certayne women also
of our cõpany made vs astonyed, which came
early to the sepulchre and found not is body
& came sayeng that they had sene a vysyon of
angels, which sayd that he was, alyue & cer-
tayn of them which were with vs/went they
way to the sepulchre, & foũde it euen so as the
woman had sayd, but hym selfe they sawe not.
And he said to them. O foles & slowe of hert
to beleue all that the prophetes haue spoken.
ought not christ to haue suffred these thyngs
and to enter in to his glory. And he began at
Moyses & at all ỹ prophets, & interpreted to
them in all scryptures which were wrytten of
hym, and they drewe nere to the castell whith
they went to, & he made as thoughe he wold
haue gone further: but they cõstrayned hym
sayenge: abyde w vs: for it draweth toward

nyght, & the day is far passed: & he went in to tary wt them, & it came to passe as he satte at meate wt them, he toke bread, blissed it, brake and gaue it to the, & theyr eyes were opened and they knewe hym: and he vanysshed out of theyr syght, & they sayd bytwene them selues, dyd not our hertes burn within vs, while he talked with vs by the way: and as he opened to vs the scryptures. And they arose vp the same houre & returned agayne to Jerusalem & found the eleuen gathered together & them that were with them, which sayd the lorde is ryssen in dede, & hath appered to Symon, and they tolde what thyngs was done in the way & how they knewe hym in breakyng of bread. ¶ The Pystle on tewysdaye in Easter weke The xiii. Chapit of the Actes of thapostls. ¶ Paule stode vp and beckened with the hand and sayde, ye men and brethren chyldren of the generacyon of Abraham/ and who so euer amonge you feareth god, to you is this worde of saluacyon sent The inhabyters of Jerusalem and theyr rulers/ bycause they knewe him not, nor yet the voyces of the prophetes whiche are red euery Saboth day,

they haue fulfylled them in cõdẽpnynge hym
And whẽ they foũde no cause of deth in hym
yet desyred they Pylate to kyll hym: and whẽ
they had fulfylled all ẏ were wrỹten of hym
they toke hym downe from the tree, and put
hym in a sepulchre. But god rayled hym a-
gayne fro deathe, & he was sene many dayes
of them whiche came with hym fro Galyle to
Jerusalem, which are his wytnesses vnto the
people. And we declare vnto you, how that
the promyse made vnto the fathers, god hath
fulfylled vnto vs theyr chyldren, in that he
rayled vp Jesus agayne.

℣ The Golspell on the Tewysday in Easter
weke The. xxiiii. Chapt́ of Luke.

IEsus hym selfe stode in the myddes of
his discypples, and sayde vnto them.
Peace be with you, And they were abashed &
afrayde, suppolynge that they had sene a spi-
ryte. And he sayd vnto them. Why are ye
troubled, & why do thoughtes aryse in your
hertes: beholde my handes and my feete, that
is euen my selfe, handle me and se. For spy-
rytes haue no flesshe and bones, as ye se me
haue: & when he had thus spoken, he shewed

them his handes & his feete: and whyle they yet beleued not for ioye, and wondred: he sayd vnto them, haue ye here any meate? and they gaue hym a pece of broyled fysshe / and of an hony combe, and he toke it, and eate it before them: and he sayd vnto them. These are the wordes whiche I spake vnto you: whyle I was yet with you, that all muste be fulfylled which were wryten of me in the law of Moyses, & in the prophetes: and in the Psalmes. Thē opened he their wytt, that they myght vnderstande the scryptures: and said to them thus it is wryten: and thus it behoueth christ to suffer: and to aryse agayn from death the thyrde day. And the repentaunce & remyssyon of synne shulde be preached in his name amonge all nacyons.

℣ The Pystle on wedysday in Easter weke The. iii. Chapit of the Actes of the apo. ℭ

PEter openynge his mouthe sayd: ye men of Israell, & al ye that feare god, heare god of Abraham Isaac and Jacob, the god of your fathers hath glorifyed his sone Jesus, whome ye betrayed and denyed in the presence of Pylate when he had iudged hym

to be loosed:but ye denyed the holy and iuste and desyred a murther to be gyuen you, and kylled the Lorde of lyfe,whome God hathe raysed from deathe of the whiche we are wytnesses,& nowe brethren I know that through ygnorauñce ye dyd it,as dyd also your heedes but god which shewed before by the mouthe of all the prophetes that Christ shulde suffer hathe this wyse fulfylled it.Repent therfore & turne,that your synnes may be done away.

The Gospel on wednysday in Ester weke

The.xxi.Chapiter of Johñ.

After that Jesus shewed hym selfe agayne to his dyscyples at the See of Tyberyas.And on this wyse shewed he hym selfe.There were togyther symon Peter and Thomas which is called Didimus,and Nathanaell of Cana a Cite of Galile & the sons of zebedes,and two other of the dyscyples. Symon Peter sayde vnto them. I go a fyshyng. They said vnto hym.We also wyl go wt the. Then wente they away and entred into a shyp strayt way/and that nyght caught they nothynge:but when the morynge was nowe cõme/Jesus stode on the shore.

Neuertheleſſe the dyſcypples knewe not that it was Jeſus. IESUS ſayd vnto them. Syrs haue ye anye meate.
They anſwered hym no, & he ſayd vnto them caſt out the net on the ryght ſyde of the ſhyp and ye ſhall fynde. They caſt out and anone they were not able to drawe it/for the multytude of fyſſhes. Then ſayd the diſciple whom Jeſus loued vnto Peter, it is the lorde. Whē Symon Peter herde that it was the lorde/he gyrde his mantell to hym, for he was naked, and ſprang into the ſee. The other dyſcypples came by ſhyppe/for they were not farre from lande, but as it were. C C. cubytes and they drewe the net with fyſſhes. As ſoone as they were come to lande, they ſawe hote coles and fyſſhe layde theron, and breade. Jeſus ſayde to them/bryng of the fyſſhe whiche ye haue caught. Symon Peter ſtepped forth & drewe the nette to lande/full of great fyſſhes an C. & liii. and for all there were ſo many/yet was not the nette broken. Jeſus ſayde vnto them come & dyne. And none of the diſcypples durſt aſke hym, what art thou, for they knew that it was the lorde. Jeſus then came and toke

breade and gaue them, and fysshe lykewyse. And this is now the thyrde tyme that Jesus appered to his disciples, after that he was rysen agayne from deathe.

☞ The pystle on the fyrst sonday after Ester day called lawe sonday/the fyrst pystle of Johan and the fyrst chap. E

MOost dere beloued brethren al that is borne of god ouercõmeth the worlde, and this is the victory that ouercõmeth the worlde euyn our fayth/ who is it that ouercõmeth the worlde, but he whiche byleueth that Jesus is the sone of god. This Jesus Chryst is he that came by water & blode, not by water only, but by water and blode, and it is the spirite that bereth wytnes, bycause the spirite is trueth / for there are thre whiche beare recorde in heuyn. The father, the word, and the holy ghost. and these thre are one, for there are thre whiche beare recorde in earth. The spirite, the water, & blode, & these thre are one, yf we receyue the wytnes of men, the wytnes of god is greater, for this is the wytnes of god, which he testifyed of his sone. He ỹ byleueth on the sone of god, hath wytnes in hym selfe.

The Gospel on lawe Sonday. The.xx. Chapiter of Johan. E

THe same day at nyght, which was the mozowe after the Saboth day, when the dozes were shut/where the discypples were assembled togyther foz feare of ỹ iues, came Jesus and stode in ỹ myddes, & sayd to them Peace be with you. And when he had so sayd he shewed vnto them his handes & his syde. Then were the discypples glad when they saw the lozde. Then sayd Jesus to them agayne. Peace be wt you. As my father sent me, euyn so sende I you. And when he had sayde that/ he bzeathed on them & sayd to them. Receyue the holyghost: Whose syns soeuer ye remyt, they are remytted to thē: & whose syns soeuer ye retayn they ar retayned: but Thomas one of the twelfe called Didimus, was not with them when Jesus came, the other discypples sayd vnto him. We haue sene the lozd: and he sayd vnto them. Excepte I se in his handes, the pzynt of the nayles, and put my fynger in the hooles of the nayles, and thzust my hand into his syde I wyl not byleue. And after viii dayes agayn, his discypples were within, and

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Thomas with them. Then came Jesus wh
the dores were shut and stode in the myddes
& sayd. Peace be with you, after that sayd h
to Thomas/bryng thy finger hyther & se m
handes, & bryng thy hande & thruste it in t
my syde, & be not faythlesse, but byleuynge.
Thomas answered & sayd vnto him, my lor
& my god. Jesus sayd vnto him, Thomas b
cause thou hast sene me, therfore ÿ byleuest.
Happye are they that hath not sene, & yet by
leue. And many other sygnes dyd Jesus in
presẽce of his disciples, which are not wyt
this boke These are wrytten that ye mygh
beleue that Jesus is Chryst the son of man/
that in byleuynge/ye myght haue lyfe th
rowe his name.

☞ The pystle on the. ii. sonday after Eas
day/the fyrst pystle of Peter. ii. Cha. C

MOst dere byloued brethrene, Chry
suffred for vs, leuyng vs an insamp
that ye shulde folowe his steppes which d
no synne: neyther was there gyle foũde in h
mouth/which when he was reuyled/reuyl
not agayn/when he suffered/he thretned n
but cõmitted ÿ cause to him ÿ iugeth right

ully: which his owne self bare our syns i his
ody on the tree, that we shulde be delyuered
om syn, and shulde lyue in ryghtewysnes,
y whose strypes ye were healed, for ye were
s shepe goynge a stray: but are now retour-
ed to the shepherde & bysshop of your soules
¶ The Gospel on the.ii.sonday after Ester
day. The.x.chapiter of Johan. C
IEsus sayde to his dysciples, I am the
good shepeherde, the good shepherd gy
eth his lyfe for the shepe, an hyred seruaunt
which is not the shephard, neyther the shepe
re his owne, seeth the wulfe cõmynge / and
eaueth the shepe, and flyeth, and the wulfe
atcheth them / and scattereth the shepe. The
yred seruaunt flyeth, bycause he is an hyred
eruaunt, and careth not for the shepe. I am
he good shepherde, and knowe myne, and
m knowen of myne. As my father knoweth
me, euyn so knowe I my father. And I gyue
my lyfe for the shepe / and other shepe I haue
which are not of this folde, them also must I
bynge, that they may heare my voyce, & that
here may be one flocke, and one shepherde.
¶ The pystle on the.iii.sonday after Easter

day. The.i. pystle of Peter.ii.cha. C

MOst dere beloued bzethzen, I beseche you as straũgers and pilgrymes / abs steyne from flesshely lustes / which fyghte a gaynst the soule, and se that ye haue honest conuersacyon amonge the gentyls that they whyche backebyte you as euyll doers, may se good wozkes and pzayse god in the day of vi sytacyon, submyt your selues vnto al mane ozdinaunce of man, foz the lozdes sake, whe ther it be vnto the kynge, as vnto the cheyf heade, other vnto the rulers, as vnto them that are sent of hym, foz the punisshement of euyll doers, but foz the laude of them that do well / foz so is the wyll of god, that ye put to scylence the ygnozauncye of the folysshe men as free, and not as hauyng the lybertye foz a cloke of malicyousnesse, but euen as the ser uauntes of god, honour al men, loue bzothe ly felowshyp, feare god & honour the kynge seruaũtes obey your maysters with all fear not onely yf they be good & curteys: but also though they be frowarde, foz it cõmeth of thy grace in Chzyste Jesus our lozde.

The Gospell the.iii.sonday after Easte

day/the.xvi.Chap of Johan.

IEsus sayd to his disciples, after a while ye shall not se me, and agayne after a whyle ye shall se me. For I go to the father, then sayd some of his disciples bytwene them selues, what is this that he sayth to vs. After a whyle ye shall not se me, and agayne, after whyle ye shal se me, and that I go to the father. They sayd therfore, what is this that he sayth, after a whyle. We can not tel what he sayth. Jesus perceyued that they wolde aske hym, and sayd vnto them. This is it that ye enquyre of bytwene your selues. That I sayd after a whyle ye shall not se me, and agayne, after a whyle ye shall se me. Verely verely, I say vnto you, ye shal wepe and lament, & the worlde shal reioyse, ye shal sorowe, but your sorow shal be turned to ioye. A woman when she trauaileth hath sorowe, bycause her hour is come: but as soone as she is delyuered of the chylde, she remembreth no more the anguysshe, for ioye that a man is borne into the worlde. And ye now are in sorowe but I wyll se you agayne. And your hartes shall reioyse and your ioye shall no man take from you.

☞ The Pystle.iiii.sonday aft Ester. Ja.i.

MOst dere byloued bzethzene, euer
good gyft, and euery parfyte gyfte
from aboue/ and cõmeth downe, from the f
ther of lyght, with whom is no varyablene
neyther is he chaũged vnto darknes. Of h
owne wyl begat he vs with the wozde of ly
that we shulde be the fyrst fruytes of his cre
tures. Wherfoze dere bzethzen, let euery ma
be swyfte to heare, slowe to speake/ and slow
to wzathe, foz the wzath of man wozketh no
that whiche is ryghteous befoze god. Wher
foze laye a parte all fylthynes, all superfluy
of malicyousnes. And receyue with mekene
the wozde that is grafted in you, Whiche
able to saue your soules.

☞ The Golspell on the.iiii. Sondaye afte
Easter daye/ the.xvi.cha. of Johan.

IEsus sayd to his disciplz now I go m
way to hym that sent me, & none of yo
asketh me whider goest ÿ: but bicause I hav
sayd suche thyngz to you, your hartes are fu
of sozowe. Neuertheles I tell you the trueth
it is expedient foz you that I go away, foz
I go not away, that cõfozter wyl not come

you:but yf I depte I wyl sende hym to you, & when he is cõme, he wyll rebuke the worlde of synne, and of ryghtwysenes and of iudgement of synne:bycause they byleue not on me Of ryghtwysenes bycause I go to my father and ye shall se me no more.And of iudgment bycause the cheyfe ruler of this world is iudged all redy. I haue yet many thynges to say vnto you: but ye can not beare them awaye nowe. Howbe it when he is cõme, I meane the spiryte of truethe, he wyll teache you all trueth. He shall not speake of hym selfe / but what so euer he shall heare, ỹ shall he speake and he wyll shewe you thynges to cõme / he shall glorifye me,for he shal receyue of myne, and shal shewe vnto you. All thynges that the father hathe,are myn. Therfore sayde I vnto you, that he shal take of myn and shew vnto you.

¶ The Pystle on the.v.sonday after Easter

The fyrste Chapiter of James. D

MOst dere beloued brethren, se that ye be doers of the worde, & not hearers onely, deceyuynge youre owne selues with Sophistry,for yf any heare the worde and do

it not:he is lyke vnto a man that beholdeth
his bodely face in a glasse/for as soone as
hath loked on him self he goeth his way/a
immediatly forgotten what his fassyon wa
but who soeuer loketh in the parfyte lawe
lybertye and continueth therin(yf he be n
a forgetful hearer/but a doer of the wor
he shal be happye in his dede /yf any man
monge you seme deuout,and refrayn not h
tongue,but deceyue his one hart ,this ma
deuocyon is in vayne.Pure deuocyon & v
defyled before god the father is this.To v
syte the frendles & wydowes in theyr aduer
te,& to kepe him selfe vnspotted frō ỹ worl
❧ The Golspell the .v.sondaye after Eas
day/the.xvi.Chap.of Johan.❧
IEsus sayd vnto his disciples Uere
verely I say vnto you/what soeuer
shal aske the father in my name/he wyl gy
it you,hitherto haue ye asked nothyng in
name/aske and ye shal receyue it/that you
toye may be ful.These thynges haue I sp
ken vnto you in puerbes the tyme wyl co
when I shal speke nomore to you in puer
but I shal shew you playnly from my fat

t that daye shall he aske in my name/and I
y not vnto you, that I speake to my father
or you. For the father hym selfe loueth you/
ycause ye haue loued me / and haue beleued
hat I came out from god. I went out fro the
ather and came in to the worlde. I leaue the
orlde agayne and go to the father. His dys-
yples sayd vnto hym, beholde now speakest
ou playnly/and thou vsest no prouerbes.
owe we knowe that thou vnderstandest al
ynges, and nedest not that any man shulde
ske the any questyon. Therefore beleue we
hat thou cõmest from god.

☞ The Pystle on Monday in the Crosse dayes. The v. Chapiter of James.

MOst dere beloued brethren, knowlege your fautes one to another, and pray ne for another. that ye may be healed. The prayer of a ryghtuous man auayleth moche: f it be feruent. Helyas was a man in daũger o trybulacyõ as we ar, and he prayed in his prayer that it myght not rayne: and it rayned ot on the earth by the space of thre yeares & re monethes. And agayne he prayed, and e heuen haue rayne, and the earth brought

forth her fruyte. If any of you arre from th
trueth and an other cõuert hym, let the sam
knowe, that he which cõuerted the synner f
goynge a straye out of his waye, shall saue
soule fro death, and shal hyde the multytud
of synnes.

The golspell on Monday in the Crosse
dayes. The xi. Chaptter of Luke. B

IEsus sayd vnto his disciples which
you shulde haue a frende, and shuld g
to hym at mydnyght, and say vnto hym.
Frende, lende me thre loues / for a frende
myn is come out of the waye to me, & I hau
nothyng to set before hym, & he within shu
answere and saye: trouble me not nowe, th
doze is nowe shytte, and my seruauntes a
within me in the chambre. I can not arry
and gyue them vnto the. I saye vnto you
thoughe he wyl not aryse and gyue hym/ b
cause he is his frende, yet bycause of his yn
portunyte he wolde aryse / and gyue hym a
many as nedeth. And I saye vnto you: ask
and it shall be gyuen you. Seke and ye sha
synde/knocke and it shalbe opened vnto yo
for euery one that asketh receyueth.

and he that seketh fyndeth: and to hym that knocketh shall it be opened. If the sone aske bycade of any of you, that is his father: Wyl he gyue him a stone: Or yf he aske fysshe, wyl he for a fysshe gyue hym a serpent: Or yf he aske an egge, wyll ye offer hym a Scorpione: If ye then which are yll, can gyue good gyftes to your chyldren: Howe moche more shal your father in heuen, gyue the holy ghoste to them that desyre it of hym.

¶ The Pystle on the Assencyō euen. the iiii. Chapiter of the Actes of the Apostles. ¶ The multytude of them that byleueth were of one herte and of one soule. Also none of them sayde, that any of the thynges whiche he possessed was his owne / but had all thynges cōmon: & with greate power gaue the Apostles wytnes of the resurrecyō of our Lorde Jesus Chryste, and great grace with them al. Neyther was there any among them that lacked: for as manye as were possessours of landes or houses, solde them, and brought the pryce of the thynges which were solde, and layde it down at the apostles feete. And dystrybucyō was made vnto euery man

accoꝛdynge as he had nede,

The Golspell on the Assenlyon euen.

The.xvii.Chapiter of Johñ. A

IEsus lyfted vp his eyes to heuen /an
sayde.Father the hour is cõme,glozyf
thy son,that thy sonne may glozyfye the.A
thou hast gyuen hym power ouer all flesh
that he shulde gyue eternal lyfe to as many
as thou hast gyuen him.This is lyfe eterna
that they myght knowe,that onely very go
and whome thou haste sente Jesus Chryst
I haue glozyfyed the on the earth.I haue
nysshed the wozke which thou gaueste me
do & nowe glozyfy me thou father with thy
owne selfe,with the glozy whiche I had wi
the oꝛ the wozlde was. I haue declared th
name vnto those whiche thou gauest me o
of the wozld.Then they were, & thou gaue
them me:and they haue kepte thy sayenge
Nowe hade they knowen / that all thyng
what soeuer thou hast gyuen me,are of the
Foꝛ I haue gyuen to them the wozdes whi
thou gauest me,and they haue receyued the
and haue knowen surely that I came out f
the/and haue beleued that thou dydest sen

me. I prayе for theym. I prayed not for the worlde: but for them whiche thou hast gyuen me, for they are thyn, and all myn are thyne / and thyn are myn, & I am glorifyed in them and nowe am I no more in the worlde / but they are in the worlde, and I cõme to the.

¶ The Pystle on the Ascencyon daye. The fyrst Chapiter of the acte of the Apo. A

SAynt Luke whiche wrote the Actes of the Apostles sayeth in the former trea tyse (dere frende Theophilus) I haue writen of all that Jesus began to do, & teache vntyl the daye in the which he was taken vp after that he throughe the holy goost hath gyuen cõmaundementes vnto the Apostles, which he had chosen, to whome also he shewed hym selfe alyue after his passion, by many tokens appearynge vnto them fortye dayes, & spake vnto them of the kyngdome of god, and ga= thered them togyther / and cõmaunded them that they shulde not depart from Jerusalem but to wayte for the promyse of the Father wherof ye haue herde me. For Johñ bapty= sed with water: but ye shall be baptysed with

the holy goost, & that within this fewe dayes
When they were cõme togyther, they asked
of hym sayenge, Lorde wylte thou at this
tyme restore agayne the kyngdom to Israel
He sayd vnto them it is not for you to know
the tymes or seasons whiche the father hath
put in his owne power, but ye shall receyue
power of the holy goost: which shall cõme on
you. And ye shal be wytnesses vnto me in Je
rusalem, and in al Jury, and in all Samary
and euen vnto the worldes ende: and when
he had spoken these thynges, whyle they be
helde he was taken vp, and a cloud receyued
hym vp out of theyr syght: and whyle they lo
ked stedfastly vp to the heuen as he wente
Beholde two men stode by them in whyte clo
thynge, whiche also sayde, ye men of Galyle
why stande ye gasynge vp in to heuen? This
same Jesus whiche is taken vp from you in
to heuen, shall so come, euen as ye haue seen
hym go in to heuen.

The Gospell on the Ascencyon day.

The. xvi. Chap. of Marke. C

After that Jesus appeared to the. xi
as they satte at meate, and caste hym

they: teeth they: vnbeleke/& hardnes of hart bycause they beleued not them/which hadde sente hym after his resurrectyon/and he sayd vnto them. Go ye in to al the woꝛld,& pꝛeach the gospell to all creatures. And he that byleueth, and is baptysed shall be saued. And he that byleueth not shalbe dampned. And these sygnes shal folowe them that shall byleue, in my name/they shall cast out deuyls/and shal speake with newe tongues and shall kyl serpentes, and yf they dꝛynke any deadly thyng it shall not hurte theym/ they shall lay they: hande on the sycke/and they shall recouer. So then when oure loꝛde Jesus had spoken vnto them/he was receyued in to heuen/and is set downe on the right hand of god,& they went foꝛth & pꝛeached euery where. And our loꝛde wꝛought with them/& confyꝛmed they: pꝛeachynge with myꝛacles folowynge.

☞ The pystle on the sonday after the Ascencyon day, the.i.pystle of Pet.iiii.cha. B

MOst dere byloued bꝛethꝛen be ye discrete,& watche in pꝛayers, but aboue all thynges, haue feruent loue amonge you foꝛ loue couereth the multitude of synnes,

Be ye harberours one to another, & that with
out grudgynge, as euery man hath receyued
the gyft/mynister the same one to another as
good mynysters of the manyfolde graces of
God / yf any man speake, lette hym talke as
though he spake the wordes of God, yf any
man minyster let hym do it, as of the habilite
which god mynistreth vnto hym, that god in
all thynges may be glorifyed thorow Jesu
Chryste.

❧ The gospel the.ii.sonday after the Ascen
cyon day.xv.Chap.of Johan D

IEsus sayd vnto his disciples /whē th
confoxter is come whome I wyll send
vnto you frō the father, whiche is the spyryt
of veryte, whiche procedeth of the father/ h
shall testifye of me, and ye shall beare witnes
also/bycause ye haue ben with me frō the be
gynnynge. These thynges haue I sayd vnt
you/ bycause ye shulde not be hurte in your
fayth. They shall excōmunycate you, yea th
tyme shal come, that who soeuer kylleth you
wyl thinke that he doth god true seruice. An
such thynges wyl they do vnto you: bycaus
they haue not knowen the father neyther ye

me. But these thinges haue I tolde you that whē that houre is come ye myght remembre that I tolde you so.

☞ The pystle on Wytsonday/the.ii.chapt. of the actes of the Apostles. A

WHē fyftith day was come which is wyt son sonday. The apostles with one accorde were gathered togyther in one place. And sodeynly there came a sounde frō heuyn as it had ben the cōmynge of a myghty wind and it fylled al the house where they sat, And there appered vnto them clouyn tongues: as they had ben fyre, & it satte vpō eche of them and they were all fylled with the holy goost / & began to speake with other tongues / euyn as the spiryte gaue them vtteraunce. There were dwellynge at Jerusalem Jues, deuout men/which were of al nacyons vnder heuyn Whē this was noysed about/the multitude came togither/& were astonyed, bycause that euery man herde theym speake in his owne tongue. They wondred all and meruayled sayenge amonge them selues, loke are not al these which speake of Galyle, and how heare we euery man his owne togue, where in we

were borne: Parthyans, Medes, and Elamites, and the inhabyters of Mesopotomia, of Jury, Capadocia. Pontus and of Asia, Phrygia, Pamphilia, & of Egypt, and of the partyes of Libia, whiche is beside Syrene, and straungers of Rome. Jues, and proselites, Grekes and Arabians. We haue herde them speke with our owne tongues the great workes of God,

The Golspell on Wytsonday. The xiii. Chapiter of Johan. C

IEsus sayde vnto his disciples, yf anye man loue me, and wyll kepe my sayenges. My father also wyll loue hym & we wyll come vnto hym, and wyll dwell with hym. He that loueth me not kepeth not my sayenges, and the wordes whiche ye heare are not myne: but the father whiche sent me. This haue I spoken vnto you beynge yet presente with you: but the comforter which is the holy Gooste (whome my Father wyll gyue in my name) shal teache you al thynges, and bryng all thynges vnto youre remembraunce. What soeuer I tolde you. Peace I leue with you. My peace I gyue vnto you,

Not as the worlde gyueth, gyue I vnto you let not your hertes be greued neither fear ye, ye haue herde howe I haue sayde vnto you and cõme agayne vnto you, yf ye loue me, ye wolde verely reioyse, bycause I sayde. I go to the father, for the father is greater then I. And nowe haue I shewed you before it come that when it is cõme to passe, ye might beleue Here after wyll I not talke manye wordes to you, for the cheyfe ruler of this world cõmeth and hathe nought in me, but that the worlde may knowe that I loue the father: and as the father gaue me cõmaũdement, euen so do I.

℣ The Pystle on Monday in wytson weke The x. Chapiter of the actes of the Apo. f.

PEter opened his mouthe and sayde. Jesus cõmaunded vs to preache vnto the people and to testifye, that it is he that is ordeyned of god a Judge of quycke and deed to hym gyueth al the prophetes wytnes, that thorowe his name shall receyue remyssyon of synnes, all that beleue in hym. Whyle Peter yet spake these wordes, the holy gooste fell on all them whiche herde his preachynge. And they of the Circumcision, which beleued were

astoyned as manye as came with Peter, by=
cause that on the gentyles also was shed out
the gyft of the holy ghost, for they herde them
speake with tongues and magnyfye god.
Then answered Peter, can any man forbyde
water that these shuld not be baptysed, which
haue receyued the holy ghost as well as we.
And he cõmaũded them to be baptysed in the
name of our Lorde Jesu Chryste.

❧ The Golspel on Monday in wytson weke

The iiii. Chapiter of Johñ. B

IEsus sayde vnto a Ruler amonge the
Pharises. God so loued the worlde, that
he gaue his only sone for ỹ entent that none
that beleue in hym shulde perysche: but shuld
haue euerlastynge lyfe, for god sente not his
sone into the worlde to cõdempne the worlde,
but that the Worlde throughe hym myght be
saued. He that beleueth on hym shall not be
condempned: but he that beleueth not is con
dempned all redy, bycause he beleueth not in
the name of the only sone of god. And this is
the cõdempnacyõ: that lyght is cõme into the
worlde, and men haue loued darkenes more
then lyght: bycause theyr dedes were yll. For

euery man that doeth euyll hateth the lyght/ neyther cõmeth to lyght/lest his dedes shuld be repzoued but he that doeth the trueth cõ-meth to the lyghte, that his dedes myght be knowen/how that they are wzought in god.

☞ The pystle on tewysday in Wytson weke the.viii.chap. of the Actes. B

WHen the Apostles whiche were at Jeru-salem herde say that Samaria had re-ceyued the wozde of god, they sent vnto them peter and Johan, whiche when they were come, pzayed foz thẽ, that they myght receyue the holy ghost, foz as yet he was com on none of them: but they were baptysed onely in the name of Chzyst Jesu. Then layde they theyz handes on them/and they receyued the holye ghost.

☞ The gospel on tewesday in Wytson weke the.x.chapiter of Johan. A

IEsus sayd vnto his disciples. Uerely verely I say vnto you, who soeuer en-treth not in by the dooze in to the shepe folde: but clymeth vp some other way/he is a theefe, and a robber. He that goeth in by the doze, is the shepherde of the shepe. To this man the

porter openeth the doze, and the shepe heare
his voyce / and he calleth his owne shepe by
name, and he leadeth them out, and when he
hath sent forth his owne shepe, he goth before
them, & the shepe folowe hym / for they knowe
his voyce. A straūger they wyl not folow: but
wyl flye frō hym, for they know not the voyce
of straungers. This maner of sayenge spake
Jesus vnto theym, and they vnderstode not
what thynges they were whiche he spake vn-
to them. Then sayd Jesus vnto them agayn.
Verely verely I saye vnto you, that I am the
doze of the shepe. All euen as many as came
before me, are theues & robbers: but ỹ shepe
dyd not heare them. I am the doze, by mey
any man entre in, he shal be safe, and shal go
in and out, and fynde pasture. The theefe cō-
meth not but for to steale, kyll and destroye.
I am come that they myghte haue lyfe, and
haue it the moze habundantly.

☞ The Pystle on the Wednysdaye in the
Wytson weke the seconde chapiter
of the actes of the apostles.

PETER stept forth with the eleuen
and lyfte vp his voyce and sayd vnto

them / ye men of Jewrye / and all ye that inhabyte Jerusalem/be this knowen vnto you and with your eares heare my wordes. These are not dronken as ye wene / for it is yet but the thyrde houre of the daye: but this is that whiche was spoken by the prophet Johel. It shall be in the last dayes(sayth god)of my spiryte, I wyl powre out vpon all flesshe, & your sones and your doughters shall prophesye/& your yonge men shall se vysyons , and youre olde men shall dreame dreames , and on my seruauntes:and on my handmaydens, I wyl powre out my spirite in those dayes,and they shall prophesye , and I wyll shewe wonders in heuyn aboue , and tokens in therth byneth, blode and fyre and the vapour of smoke. The sonne shall be tourned in to darkenes , & the moone in to blode / before that great and notable day of the lorde shal come,and the tyme shall come, that who soeuer shall calle on the name of the lorde shall be saued.

℣ The gospell on the wednysdaye in Wytson weke/the.vi.Chap.of Johan,

IEsus said vnto his disciples and to the cõpany of the Jues, No man can come

vnto me except my father which hath sent m
drawe hym, & I wyll rayse hym vp at the la
day. It is wrytten in the prophetes. And the
shall all be taught of god. Euery man whi
hath herde & lerned of the father cōmeth vn
to me not that any man hathe seue the fathe
saue he whiche is of god. The same hath se
the father. Verely verely I say vnto you/ h
that byleueth on me/ hath euerlastynge lyf
I am the bread of lyfe, your fathers dyd eat
manna in wyldernes, & are deed. This is th
bread which cōmeth frō heuyn, that he whi
doeth eate of it/ shulde not dye. I am that l
uyng breade which came downe from heuy
yf any man eate of this breade, he shall lyu
for euer. And the breade that I wyll gyue
my flesshe, whiche I wyll gyue for the lyfe
the worlde.

☞ The Pystle on Trinite Sonday. The. iii

Chapiter of the reuelacions of Johan

I Loked vp and sawe a doze open in he
uyn, and the fyrst voyce which I her
as it were of a trompet talkyng w me, whi
sayde, come vp hyther, and I wyll shewe t
thynges whiche must be fulfylled here afte

and immedyatly I was in the spirite, and be
holde, a seate was put in heuen, and one satte
on the seate: and he that sate was to loke vpō
lyke vnto a Jasper stone, and a sardyne stone
And theyr was a rayne bowe about the seate.
to loke vpon lyke to an Emeralde, and about
the seate were xxiiii. seates. And I saw on the
seates xxiiii. elders syttynge clothed in whyte
raymente, & had on theyr heedes crownes of
golde & out of the seate proceded lyghtnyngs
and thondrynges & voyces. And there were
vii. lampes of fyer burnynge before the seate
which are the vii. spirites of god, & before the
seate there was a see of glas, lyke to chrystal:
and in the myddes of the seate and rounde a-
boute the seate, were foure beestes ful of eyes
before and behynde, and the fyrste beeste was
lyke a Lyon. The seconde beeste lyke a Calfe
And the thyrde beeste had a face as a man.
And the fourth beest was lyke a flyeng Egle.
And ỹ foure beests had eche one of them syx
wynges about hym / & they were full of eyes
within, and they had no reste, daye neyther
nyght, sayenge. Holy, holy, holy: lorde god
almyghtye, whiche was, & is, and is to come.

And when these beestes gaue glory, honour,
and thankes to hym that satte on the seate.
Whiche lyueth euermore. The .xxiiii. elders
fel downe before hym that satte on the trone
and worshypped hym that lyueth euer, & cast
theyr crownes before the trone saynge. Thou
arte worthy lorde to receyue glory, honour, &
power: for thou hast created all thynges/and
for thy wylles sake, they are and were created.

The Golspell on trinyte Sonday.

The. iii. Chapiter of Johñ. A

There was a man of the pharyses named Nichodemus, a ruler among the
Jues. He came to Jesus by nyght and sayde
vnto hym. Mayster we knowe that thou arte
a teacher which art cõme fro god: for no man
coude do no suche miracles as thou doest, ex-
cepte god were with hym. Jesus answered &
sayde to hym. Uerely verely, I saye vnto the
except that a man be borne a newe, he can not
se the kyngdome of god. Nichodemus sayde
to hym. Howe can a man be borne when he is
olde? Can he enter in to his mothers wo.
and be borne agayne? Jesus answered, Ue-
rely verely I saye vnto the. Excepte thy

a man be borne of water, and of the spirite, he can not enter in to the kyngdome of god. That whiche is borne of the flesshe, is flesshe: & that which is borne of the spiryte, is spiryte Maruayle not that I sayd to the, ye muste be borne a newe. The wynde bloweth where he lysteth, and thou heareste his sound, but thou canst not tell whence it cõmeth, & whyther he goeth. So is euery man that is borne of the spiryte. Nichodemus answered & said to hym Howe can these thynges be? Jesus answered & sayd to hym. Arte thou a mayster in Israell & knowest not these thynges. Verely verely/ I saye to the. We speake that we knowe/and testify that we haue sene, & ye receyue not our wytnes. If I haue tolde you earthly thyngs & ye haue not beleued, how shuld ye beleue yf I shal tel you heuenly thynges? And no man hathe assended vp to heuen, but he that came downe from heuen, that is to saye the sone of man, which is in heuen, And as moises lyfted vp the serpent in wyldernes euen so must the sone of man be lyfted vp, that no man whiche beleueth in him perysshe: but haue eternal life

☞ The pystle on Corp^{9} xpi day .i. Cor. xi. ¶

BRethren: that which I gaue vnto you
I receyued of the lorde: for the Lorde
Jesus Chryst the same nyght in the which he
was betrayed toke bread & thanked & brake
and sayde: take ye & eate ye this is my body
which is broken for you. This do ye in the re
membraunce of me, after that same maner he
toke the cup when supper was done, sayenge
This cup is the newe Testament in my blod
this do ye as oft as ye drynke in the remem
braunce of me: for as ofte as ye shal eate this
bread, & drynke of this cup, ye shall shew the
lordes death tyll he cõme. Wherfore whoso-
euer shall eate of this bread, or drynke of the
cup vnworthely, shalbe gilty of the body and
blode of the lorde. Let a man therfore examin
hym selfe, and so let hym eate of the bread, &
drynke of the cuppe: for he that eateth & dryn
keth vnworthely, eateth & drinketh his owne
dampnacyon. Bycause he maketh no dyffe-
rence of the Lordes body.

The Golyel on Corpus Christi day.

The vi. Chapiter of Johñ. F

IEsus sayde to his dysciples and to the
cõpany of the Jues, my flesshe is meat

in dede,and my blode is drynke in dede . He that eateth my flesch,and drynketh my blode dwelleth in me,and I in hym.As the lyuyng father hath sente me,euen so lyue I by my father:and he that eateth me shall lyue by me. This is the breed which came fro heuen ,not as your fathers haue eaten Mãna.& are ded he that eateth of this breade shall lyue euer.

☞The Pystle on the fyrst Sonday after the Trinyte Sonday.The fyrste Pystle.

The iiii. Chapiter of Johñ. B

MOst deare beloued brethren. God is loue in this appeared the loue of god to vs warde,bycause that god sente his only begotten son into the world,that we myghte lyue through hym,herin is loue.not that we loued god, but that god loued vs. And sente his sone to make a gremente for our synnes. Derely beloued yf god so loued vs we oughte also to loue one an other. No man hath sene god at any tyme. If we loue one another god dwelleth in vs,and his loue is perfyte in vs Hereby knowe we, that we dwell in hym and he in vs/ bycause he hathe gyuen vs of his

spiryte. And we haue sene and do testify, that the father sente his son, which is the sauyour of the worlde. Who soeuer confesseth that Jesus is the son of god, in hym dwelleth god and he in god. And we haue knowen and by leued the loue that god hath to vs. God is loue, and he that dwelleth in loue, dwelleth in god and god in hym. Herein is the loue perfyte in vs, that we shulde haue trust in the day of Judgemente: for as he is / euen so are we in this worlde. There is no feare in loue but perfyte loue casteth out al feare: for feare hath painfulnes, he that feareth is not in perfyte loue. We loue hym, for he loueth vs fyrst. If a man sayde, I loue god, & yet hateth his brother, he is a lyer. Howe can he that loueth not his brother, whom he hath sene, loue god whom he hathe not sene. And this cõmaundemente haue we of hym, that he whiche loueth God / shulde loue his brother also.

¶ The golspell on the fyrste Sondaye after Trinyte sonday, the xv. Chapit of Luke.

IEsus put forth a parable vnto his disciples sayenge. There was a certayne

yche man, which was clothed in purple and
yne reynes, and fared delicyously euery day
And there was a certayne begger named La
arus, whiche laye at his gates full of sores,
desyring to be refresshed with some of the crō
mes whiche fell from the rychemans bourde
Neuertheless the dogges came & lycked his
sores. And it fortuned that the begger dyed/
was caryed by the angels in to Abrahams
bosome. The ryche man also dyed, and was
buryed, and beynge in helle in tormentes/he
lyfte vp his eyes and sawe Abraham a farre
of and Lazarus in his bosome and cryed and
sayd. Father Abraham haue mercy on me, &
sende Lazarus that he may dyppe the typpe
of his fynger in water/and cole my tongue /
for I am tormented in this flambe: but Abra
ham sayde vnto hym. Son remembre that ȳ
in thy lyfe tyme receyuedst thy pleasure, and
contrary wyse Lazarus payne. Now therfore
is he confforted / and thou arte punysshed be
yonde all this bytwene you and vs there is
a great space set/so that they which wolde go
from hense to you can not, neyther may come
from thense to vs. Then he sayd: I pray the

therfore father, send him to my fathers house
for I haue fyue brethrene for to warne them/
lest they also come into this place of torment
Abraha sayd vnto hym. They haue Moyses
and the prophetes/let them heare them. And
he sayd, nay father Abraham, but yf one came
vnto them from the deade, they wolde repent
He sayd vnto hym. If they heare not Moyses
and the prophetes, neyther wyll they beleue
though one rose from death agayne.

☞ The pystle on the .ii. sonday after Trinite
sonday the .i. pystle of Johan/the iiii. cha. C

MErueyle not my brethren, though the
worlde hate you, we knowe that we
are translated from death vnto lyfe, bycause
we loue the brethren. He that loueth not his
brother abydeth in death. Whosoeuer hateth
his brother, is a mansleer, and ye knowe that
no mansleer hathe eternall lyfe abydynge in
hym. Hereby perceyue we the loue of god, in
that he gaue his lyfe for vs, & therfore ought
we also to gyue oure lyues for our brethren.
Whosoeuer hathe this worldes good & seeth
his brother haue nede and shutteth vp his co
passyon from hym, howe dwellith the loue of

god in hym .My babes lette vs not loue in
worde neither in tongue,but in dede & verite
¶ The gospell the.ii.sonday after Trinyte
sonday/the.xiiii.chap.of Luke, ¶
IEsus put forth a similitude to his disci
ples sayeng.A certayne man ordeyned
a great supper and bad manye,& sent his ser
uaũt at supper tyme to say to them that were
bydden,come/for all thynges are nowe redy
and they all at ones began to make excuse ỹ
fyrst sayd vnto hym, I haue bought a towne
and I must nedes go & se it, I pray the haue
me excused.And another sayd I haue bought
fyue yoke of oxen & I go prowe them/ I pray
the haue me excused.The thyrd sayd, I haue
maryed a wyfe,and therfore I can not come
And the seruaũt went and brought his may-
ster worde therof. Then was the good man
of the house displeased, & sayd to his seruaũt
go out quickly into the stretes,and quarters
& bryng in hyther the poore,& the maymed,
& the halte/& the blynd.And the seruaũt sayd
lorde it is done as thou cõmaundest, and yet
there is roume.And the lorde sayd to the ser-
uaunt,go out in to the hye wayes & hedges /

and compelle them to come in/that my hous
may be fylled,for I say vnto you,that non
of these whyche were bydden shall taste of my
supper.

☞ The pystle on the.iii.Sonday after Tri
nyte Sonday.The fyrst pystle of
Peter/the.v.chapiter. B

BRethren submyt your selues vnder the
myghty hande of god that he may ex
alte you,when the tyme is come/cast all your
care to hym,for he careth for you. Be sobr
and watche,for your aduersary the deuyl as
a rorynge Lyon walkethe aboute, sekyng
whome he may deuoure,whome resyste sted
fast in the fayth/remembrynge that ye do bu
fulfyll the afflyccyons whyche are oppoynte
to your brethrene that are in the worlde, th
God of all grace,whyche called you vnto his
eternall glory by Chryst Jesus shal his own
selfe after ye haue suffered a lytel afflyccyon
make you perfyte/shal settle strength and st
blysshe you to hym by glorye and dompnyon
for euer,whyle the worlde endureth. Amen

☞ The golpell the.iii.Sondaye after Tri
nyte sonday,the.xv.cha.of Luke. A

THe Publycanes and the synners re-
sorted to Jesus to heare hym/and the
Pharises and Scrybes murmured, sayeng
he receyued to his cõpany synners, & eateth
with them. Then put he forth this similitude
to them sayenge. What man of you hauyng
an hundred shepe, yf he lose one of them, doth
not leaue nynty & nyne in the wildernes, and
go after that whiche is lost tyl he fynde him?
And whē he hath found hym, he putteth hym
on his shulders with ioye, and as soone as he
cõmeth home, he calleth togyther his louers
& neyghbours sayenge to them: reioyse with
me, for I haue founde my shepe whiche was
lost. I say vnto you, that lykewyse ioye shal
be in heuen ouer one synner that repenteth/
more then nynty & nyne iuste persones which
nede no repentaunce. Eyther what woman
hauynge ten grotes, yf she lose one, doth not
lyght a candell and swepe the house and seke
dilygently vntyll she fynde it. And when she
hath founde it, she calleth her louers and her
neyghbours sayenge. Reioyse with me, for I
haue founde the grote which I had lost: lyke
wyse I saye vnto you. Joye is made in the

pzesence of the Aungels of god ouer one syn
ner that repenteth.
☞ The Pystle on the.iiii, Sonday after th
Trinyte sonday.the viii.Cha.to the Rom.
BRethzen I suppose that ỹ afflictyon
of this lyfe are not wozthy of the glo
to cõme.whiche shalbe shewed vpon vs. All
the feruent desyze of the creatures abideth l
kynge when the sones of god shall appeare
bycause the creatures are subdued to vanyt
agaynste theyz wyll: but foz his wyll which
subdued them i hope Foz the very creature
shal be delyuered fro the bondage of cozrup
cyon: in to the glozyous lyberty of the sone
of god Foz we knowe that euery creatur
groneth with vs also, & trauayleth in payn
euen to this tyme:not they only, but euen w
also which haue the fyzst fruites of the spirit
mourne in our selues & wayt foz the adopcy
and loke foz the delyueraunce of our bodyes
☞ The Gospell on the.iiii. Sondaye afte
Trinyte sonday,the vi.Chapit of luke.
IEsus sayde to his disciples, be ye me
cyfull as youre Father is mercyfull.
Judge not, & ye shal not be iuged. Cõdemp

not, & ye shal not be condempned. Forgyue & ye shal be forgyuen. Gyue & it shall be gyuen vnto you good measure pressed downe shake togyther & runnyng ouer/ shal men gyue vn to your bosomes. For wyth what measure ye mete: with the same shall men mete to you a= gayne. And he put fourth a symylytude vnto them. Can the blynde led the blynde, do they not bothe then fal in to the dyche. The disci= ple is not aboue his maister. Euery man shal be pfyte yf he be as his mayster is. Why seest thou a mote in thy brothers eye, and cõsyde= rest not the beame that is in thyne owne eye, erther how canst thou say to thy brother, bro ther: let me pull out the mote that is in thyne eye, when thou perceyuest not the beame that is in thyne owne eye? Ipocryte cast out the beame out of thyne owne eye fyrste, and then shalte thou se perfytly to pull out the mote of thy brothers eye.

☞ The pystle the.v. Sonday after Trinyte the.i. pystle of peter.iii.chap. A

BRethren be ye all of one mynde, one suffre with another, loue as brethren, be pytifull, be courteus, not rendrynge euyll

for euyl, neyther rebuke for rebuke, but cõtr
rywyse, blysse/ remẽbryng that ye are therū
to called, euyn that ye shuld be heyres of bly
synge. If any man longe after lyfe, & louet
to se good dayes, let hym refrayn his tongu
frõ euyll, and his lyppes that they speke ne
gyle. Let hym eschewe euyll and do good, le
hym seke peace & ensue it, for the eyes of our
lorde are ouer the ryghtuous, and his eare
are opened vnto theyr prayers, but the fear
of our lord beholde them that do euyll. Wor
ouer who is he that wyll harme you, yf he fo
lowe that whiche is good. Notwithstaudyn
happy are ye, yf ye suffre for ryghtwysenes
sake, yea and feare not though they seme ter
ryble vnto you, neyther be troubled, but san
tifye our lorde god in your hartes.

The golpell the .v. sonday after Trinyt
sonday. The .v. chapiter of Luke. A

When the people preased vnto Jesus/ t
heare the worde of god, he stode vp b
the lake of Genazereth and sawe two shyppe
standynge by the lakes syde, but the fyshe
men were gone out of theym, and were wa
shyng theyr nettes/ and he entred into one o

the shyppes which perteyned to Symon and prayed hym that he wolde thruste oute a lytell frō the lande, and he sate downe & taught the people out of the shyp / when he had lefte speakynge, he sayde vnto Symon/ launche out in to the depe/ and let slyp your nettes to make a draught, and Symon answered and sayde to hym, mayster we haue laboured all nyghte/and haue taken nothynge/ neuer the latter at thy word, I wyll lose forth the nette, and when they hadde so done/they enclosed a great multytude of fysshes & theyr net brake/ but they made sygnes to ther folowes, which were in the other shyp that they shuld come & helpe theym / and they came and fylled bothe the sheppes that they sonke agayne. When Symon Peter sawe that, he fell downe at Jesus knees sayenge. Lorde go frō me for I am a synfull man/for he was vtterly astonyed/& al that were with him/at the draught of fysshe which they toke. and so was also James and Johan the sonnes of zebede, which were parteners with Symon, and Jesus sayde vnto Symon/feare not from henseforth thou shalt catche men, and they brought the shyppes to

lande and forsoke all and folowed hym.

☞ The pystle the .vi. sondaye after trinyt
sonday/the.vi. chapiter to the Rom.

BRethren remembre ye not that all w
which are baptysed in the name of J
sus Chryste are baptysed to dye with hym w
are buryed with hym by baptyme,for to dye
that lykewyse as Chryst was rayssed vp fro
deathe by the glorye of the father, euyn so w
also shulde walke in a newe lyfe / for yf we b
grafte in death lyke vnto hym, euyn so mu
we be in the resurrecyon. This we must re
membre that our olde man is crucyfyed wit
hym also/that the body of synne myght vtte
ly be destroyed that henseforth we shuld not b
seruauntes of synne.for he that is deed,is iu
stifyed from synne. Wherfore yf we be dead
with Christ,we byleue that we shal lyue wit
hym,remembrynge that Chryste ones rayse
from death:dyeth no more,deth hath no mo
power ouer him,for as touchyng that he die
he dyed concernynge synne,ones And as to
chynge that he lyueth,he lyueth vnto god.
Lykewyse ymagen ye also, that ye are dead
concernynge synne, but are alyue vnto go

thrꝛough Jesus Chꝛyste our Lorde.

℞ The gospell on the.vi. Sondaye after Trinyte sonday, the v. Cha. of Math. C IEsus sayde vnto his dyscyples: verely I say vnto you, except your ryghtwyse nes, excede the ryghtwisenes of the Scrybes and phariſes, ye shal not enter into the kyng dome of heuen: ye haue herde howe it was sayd vnto them of the olde tyme. Thou shalt not kyll. For whosoeuer kylleth, shall be in daũger of Judgement. But I say vnto you. whosoeuer is angry with his brother shalbe in daunger of iudgement. Whosoeuer sayth vnto his brother Racha, shalbe in daunger of a coũsell. But whosoeuer sayth thou foole shalbe in daũger of hel fyer. Therfore when thou offeresst thy gyft at the aulter, and there remembreste that thy brother hathe ought a gainst the, leaue there thy offering before the aulter, and go thy way fyrste & be reconsyled to thy brother, & then cõme & offer thy gyfte.

℞ The Pystle on the vii. Sonday after Trinyte sonday the vi. Chapit to the Roman. B Rethren, I wyll speke grossly, bycause of ỹ infirmite of your flesshe as ye haue

gyuen your members seruauntes to vnclen-
ucsse and iniquyte, from iniquyte to iniquite
euen so nowe gyue your members seruaũtes
to ryghtuousnes: that ye may be sanctyfyed /
for when ye were the seruauntes of synne, ye
were not vnder ryghtuousues. What fruyte
had ye then. ii. thynges, wherof ye are nowe
ashamed: for thende of two thynges is death
But nowe are ye delyuered fro synne, & made
the seruaũtes of god, & haue your fruyte that
ye shulde be sanctyfyed: and the ende euerlas-
tynge lyfe: for the rewarde of synne is death /
but eternall lyfe is the gyfte of god / through
Jesu Chryst our Lorde.

☞ The gospell the. viii. Sonday after Tri-
nyte sonday, the. viii. cha. of Marke. A

IN those dayes there was a very great cõpany
with Jesus, and they had nothynge to
eate. Jesus called his dyscyples to hym, and
sayd vnto them. I haue compassyon on this
people, bycause they haue ben nowe with me
thre dayes and haue nothynge to eate, and yf
I shulde sende them away fastynge to theyr
owne houses they shulde faynte by the way
for dyuers of them came from farre.

And his dyscyples answered hym. Where shuld a man haue breade heare in the wylder nesse to satysfy these. And he asked them how many loues haue ye? They sayd, seuen. And he cõmaunded the people to sytte downe on the grounde, & he toke the seuen loues, gaue thankes, brake, and gaue vnto his dyscyples to set before them: and they dyd sette them before ỹ people, & they had a fewe smal fysshes and he blysshed them and cõmaunded thẽ also to be sette before them/and they dyd eate and were sufficed. And they toke vp of the broken meate that was lefte. viii, baskettes full and they that dyd eate, were in nombre about iiii. thousande/and he sente them away.

☞ The Pystle on the. viii. Sonday after the Trinyte sonday, the viii. Cha. to the Rom. C

BRethren, we are nowe detters/not to the flesshe, to lyue after the flesshe: for yf ye lyue after the flesshe ye muste dye: but yf ye mortify the dedes of the body. through the helpe of the spiryte, ye shall lyue: for as many as are led by the spiryte of God, they are the sones of god: for ye haue not receyued the spirite of bondage to fere any more: but ye haue

receyued the spiryte of addycyon/ wherby we crye abba father. The same spiryte certifyeth our spiryte that we are the sonnes of god. If we be sones, we are also the heyres: the heyres, I meane of god, & heyres annexed, and togyther with Chryste.

The Golspell on the .viii. Sonday after Trinite sonday The .viii. cha. of Wath. C

IEsus sayd vnto his disciples. Beware of false prophetes which cõme to you i sheepes clothynge: but inwardly they are rauenynge wolues, ye shal know them be theyr fruytes. Do men gather grapes of thrones: or fygges of breres: Euen so euery good tree bryngeth forth good fruyt: but a corrupt tree bryngeth forth yll fruyte, a good tree can not bryng forth bad fruyt, nor yet a bad tree can bryng forth good fruyte. Euery tree that bryngeth not forth good fruyt shalbe hewen downe & caste into the fyer, wherfore by theyr fruytes ye shall knowe them. Not al they that say to me. Mayster, mayster, shall enter in to the kyngdom of heuen: but he that doth my Fathers wyll whiche is in heuen, he shal enter in to the kyngdome of heuen.

☞ The Pystle on the .ix. Sonday after the Trinyte Sonday. The fyrste Pystle. to the Corinthy. x. Chapit B

BRethren, we may not luste after euyll thynges, as they lusted. Neyther be ye worshippers of ydolles as were some of them accordynge as it is wryten. The people satte downe to eate & drynke, and rose vp agayne to play. Neyther let vs cõmyt fornicacyon as some of them cõmytted fornicacyon and were destroyed in one day xxtiii. thousande. Neyther lette vs tempte Chryste, as some of them tempted, and were dystroyed of serpentes. Neyther murmure ye as some of them murmured, and were dystroyed of the dystroyer. As these thynges happened vnto them for ensamples, & were wryten to put vs in remembraunce: whome the endes of the worlde are cõme vpon. Wherfore let hym that thynketh he standeth, take hede lest he fall. There hath no other temptacyon taken you: bnt suche as foloweth the nature of man But god is faithfull, whiche shal not suffer you to be tempted aboue your strength, but shall in the myddes of the temptacyon/make away to escape out.

The Gospell on the .xx. Sondaye after Trynyty sonday, the xvi. Chapit of luke. IEsus put forthe a symylytude vnto his discypples sayeng. There was a certayn ryche man which had a bayly, that was accused vnto hym, that he had wasted his goodes and he called hym and sayd vnto hym. Howe is it that I here this of the? Gyue accomptes of thy baylyshyp, for thou mayst be no longer bayly. The bayly sayd within hym selfe. what shall I do? for my mayster wyll take a waye fro me the baylyshyp. I can not dygge and to begge I am a shamed. I wote what I wyl do, that when I am put out of the baylyshyp, they may receyue me in to theyr houses. Then called he all his maysters detters, and sayde vnto the fyrste, howe moche owest thou vnto my mayster? And he sayd an hundreth tunnes of Oyle. And he sayd to him, take thy byll, and syt downe quyckly and wryte fyfty. Then sayde he to another, what owest thou? And he sayd an hundreth quarters of wheate He sayde vnto hym, take thy byll/and wryte fourc score. And the lord commended the vnjuste bayly, bycause he had done wyselye.

for the chyldren of this worlde are in theyr kynde wyser then the chyldren of lyght. And I say vnto you, make you frendes of the wycked mãmõ, that when they shall departe they may receyue you into euerlastyng habitaciõs ☞ The pystle the.x. Sondaye after Trinyte sonday the fyrst pystle. Cor. xii. chap. A Brethrene ye knowe that ye were gentyls / & went your wayes vnto dombe ydols, euyn as ye were ledde. Wherfore I declare vnto you, that no man speakyng in the spirvte of god, dekyeth Jesus. Also no man can saye that Jesus is the Lorde / but by the holy ghoste. There are dyuerlytes of gyftes, verely yet but one spirvte, and ther are dyfferences of administracion, & yet but one lorde. And there are dyuers maners of operacyons & yet but one god / which worketh al thynkes that are wrought in all creatures. The gyftes of the spirvte are gyuen to euery man to profyte the congregacyon. To one is gyuen thorowe the spirvte, the vtteraũce of wysdom to another is gyuen the vttraunce of knowledge, by the same spirvte, to another is gyuen fayth, by the same spirvte, to another the

gyftes of healynge, by the same spirȳte, to a-
nother power to do myracles, to another pro-
phesye, to another iudgement of spirytes, to
another the interpretacyons of tongues.
And these al worketh euyn the selfe same spi-
ryte, deuydynge to euery man seueral gyftes
euyn as he wyll.

❧ The gospell the .x. sonday / after trinyte
sonday / the .xix. chapiter of Luke. ¶

When Jesus came nye vnto Jerusalem,
he behelde the cytye, and wept on it say
enge, yf thou haddest knowen these thynges
whiche belonge vnto thy peace, euyn at this
tyme, but now are they hyd from thyne eyes,
for the dayes shal come vpō the, that thyne ene
myes shall caste a banke aboute the, and com
passe the roūde, and kepe the in on euery syde
and make the euyn with the groūde with thy
chyldren whiche are in the, and they shal not
leaue in the one stone vpon another, bycause
thou knewest not the tyme of the vysytacyon
and he went into the temple, & began to caste
out thē that solde therin / & them that bought
sayeng vnto them. It is wryten: my house is
the house of prayer / but ye haue made it a den

of theues, and he taught dayly in the temple,

☞ The pystle the.xi. Sonday after Trinyte sonday/the.i.pystle.Corv.chap. A

BRethren as pertaynyng to the gospell, which I preached vnto you, which ye haue also accepted, and in the which ye contynue, by which also ye are saued. I do you wyt after what maner I preached vnto you yf ye kepe it/except ye haue byleued in vayne. For fyrst of all I delyuered vnto you that whiche I receyued, howe that Chryste dyed for oure synnes, agreynge to the scryptures/& that he was buryed, that he arose agayn the.iii.day/ accordyng to the scryptures, and that he was sene of Cephas, then of the leuē. After that he was sene of mo then fyue. C, brethren at ones of whiche many remayne vnto this daye and many are fallen a slepe, after that appered he to James, then to al the Apostles, & last of al he was sene of me, as of one that was borne out of due tyme, for I am the leest of all the apostles which am not worthy to be called an apostle, bycause I pslecuted the cōgregacyon of god, but by the grace of god, I am ỹ I am & his grace whiche is i me was not in vayne.

❧ The Golpell the.xi.sondaye after trinyte the xviii.chap.of Luke. ¶

IEsus put forthe this simylytude vnto certayne whiche trusted in them selues that they were perfyte/ and dispysed other. ¶Two men went vp in to the temple to praye, the one a Pharise/and the other a Puplycan ¶The Pharyse stode & prayed thus with hym selfe. God I thanke the that I am not as other men are,extorcioners,vniust,adulterers or as this puplycan. I fast twyes in the weke I gyue the tythe of all that I possesse. And the Puplycan stode a farre of/and wolde not lyft vp his eyes to heuyn:but smote his brest sayeng.God be mercyfull to me synner. I tell you this man departed home to his house iustifyed more then the other, for enery mā that exalteth hym selfe shall be brought lowe, and he that humbleth hym selfe shall be exalted.

☞ The pystle on the.xii. sondaye after Trinyte Sondaye.The.ii.pystle to the Corynthyans/ the.iii.chap. ¶

BRethren such trust haue we thorow chryste to godwarde, not that we are sufficyent of our selues to thike any thyng as of

were of our selues, but our ablenes cōmeth of god, whiche hathe made vs able to mynyster the newe Testamente, not of the letter: but of the spirite: for ẏ letter kylleth, but the spirite gyueth lyfe. If the minystracyon of deathe throughe the Letters fygured in stones was glorious, so that the chyldren of Israel coude not beholde the face of Moyses (for the glory of his coũtenãce) which glory neuertheles is done away. Why shall not the minystracyon of the spirryte be moche more greuous: for yf the mynystrynge of condempnacyon be glo= ryous, moche more doth the minystracyon of ryghtuousnes excede in glory.

The Gospell on the xii. Sonday after the Trinyte sonday. The vii. Cha. of Marke. IEsus departed from the costes of Tire and came by Sydon vnto the See of Galyle, throwe the myddes of the coostes of ten Cityes, and they brought vnto hym one that was deafe and dombe, and prayed hym to lay his hande on him, & he toke hym a syde fro the people, & put his fynger in his eares/ and dyd spytte and touched his tongue/ and loked vp to heuen & syghed and sayd to hym.

Ephata, that is to say, be opened: & streyght way his eares were opened: and the strynge of is tongue was loled, and he spake playne and cõmaunded them that they shulde tel no man: but the more he forbed them, in so mo. the more a great dele they published, sayeng He hath done all thynges well, & hath mayd bothe the deake to here & the domme to speke

☞ The Pystle on the .xiii. Sonday after Trinyte Sonday the iii. Chapiter to the Galathyans. ℂ

BRETHREN, to Abraham and his seede were the promises made, he sayeth not in the seedes as in many, but in thy sede, as one whiche is Chryste. This I saye, that the lawe which began afterwardes, beyonde iiii hundreth and xxx. yeares dothe not dysanull the Testament that was confirmed before of god vnto Chryst warde, to make the promyse of no effecte: for yf the inherytaunce cõme of the lawe, it cõmeth not of promyse. But god gaue it to Abrahã by promyse, wherfore then serueth the lawe? The lawe was added by cause of transgression (tyll the seede came to

whiche the promyse was made) and it was ordeyned by angels in the hand of a media-
tor. A mediator is not a mediator of one, but god is one, is the lawe then agaynst the pro-
myse of gode God forbyd howe be it yf there had ben a lawe gyuen/which coude haue gy-
uyn lyfe/then no doubte rightwyslenes shuld haue come by the lawe, but the scrypture con-
cludeth al thynges vnder synne, that the pro-
myse by the fayth of Jesus Chryste shulde be gyuen vnto them that byleue.

¶ The gospel the.xii, sonday after Trinite sonday/the.x.chapiter of Luke D

IEsus sayd vnto his disciples/ happye are the eyes whiche se that ye se. For I tel you that many prophetes & kynges haue desyred to se those thynges whiche ye se, and haue not sene them, and to heare those thyn-
ges whiche ye heare and haue not herd them and beholde, a certayne lawyer stode vp and tempted hym sayenge. Mayster what shal I do to enheryte euerlastynge lyfe? He sayd vn-
to hym, what is wrytten in the lawe? how re-
dest thou? and he answered & sayd, Loue thy lorde god with all thy herte/and with all thy

soule,and with all thy strength,and with al
thy mynde, and thy neyghbour as thy self
And he sayd vnto hym,thou haste answere
ryghte,this do and thou shalte lyue,he wyl
lynge to iustyfye hym selfe sayd vnto Jesus
who is then my neyghbour. Jesus answere
and sayd a certayne man descended from J
rusalem into Jerico,and fell into the hande
of theues,which robbed hym of his raymen
& wounded hym,and departed leauyng hym
halfe deade,and by chaunce there came a ce
tayne preest that same way,and when he sa
hym he passed by,& lykewyse a Leuyte,whe
he was come nye to the place,went and loke
on hym,and passed by. Then a certayne Sa
marytan as he iourneyed came nye vnto hi
& when he sawe hym had compassyon on hi
and went to hym and bounde vp his wounde
and powred in oyle & wyne,and put hym o
his owne beest,and brought hym to a como
in,and made prouycyon for hym, and on th
morowe when he departed, he toke out tw
pens,and gaue them to the hoost,and sayd
vnto hym,take cure of hym,and what soeue
thou spendest more,

when I come agayn, I wyl recompence the
Which now of these thre thynkest thou, was
neyghbour vnto hym that fel into the theues
handes. And he sayd he that shewed mercy on
hym. Then sayd Jesus vnto hym go and do
thou lykewyse.

℣ The pystle the.xiiii. sonday after Trinite sonday/the.v.chap.to the Gala. ℭ

BRethren walke in the spirvte and fulfyl
not the lustes of the flesshe/ for the flesshe
lusteth contrary to the spirvte, and the
spirvte contrary to the flesshe. These are con-
trarye one to the other/so that ye can not do
that which ye wolde: but and yf ye be lede of
the spirvte/then are ye not vnder the lawe.
The dedes of the flesshe are manyfest, which
are these, aduoutry, fornycacyon, vnclennes
wantonnes, ydolatry, wychcrafte, hatred va
ryaunce, zele, wrath stryfe/sedicyon, sectes en
uyenge, murther dronkennes, glotonye/and
such lyke/of the which I tell you before as I
haue told you in tymes past, that they which
commytte suche thynges shall not inhervte
the kyngdome of god. But the fruyte of the
spirvte, is loue, ioye, peace, longe sufferynge,

gentylnes,goodnes,kaythfulnes, mekenes
temperancye.Agaynst such there is no law
They that are Chrystes,haue crucyfyed th
flesshe with appetites and lustes.
☞ The Golspel the.xiiii.Sonday after Tr
nyte sonday/the.xvii,chap.of Luke. A
AS Jesus went to Jerusalē he passe
thorowe Samaria and Galylee ,an
as he entred into a certayne towne or castell
there met him.x.men that were lyppers,whic
stode a farre of,and put forth theyr voyces
sayd.Jesu mayster haue mercy on vs.Whe
he sawe them, he sayd vnto them,go & shew
your selues to the preestes;and it chaūsed a
they went they were clensed,and one of them
when he sawe that he was clensedde,turned
backe agayne,& with a loude voyce prayse
god,and fell downe on his face,at his feete
gaue hym thankes,and the same was a Sa-
marytan.And Jesus answered and sayd,are
there not ten clensed:but wher are those nyne
There are not founde that they retourned a-
gayn to giue god prayse,saue only this stra
ger and he sayd vnto hym:aryse, and go thy
way,thy kayth hath made the hoole.

☞ The Pystle on the.xv. Sonday after Trinyte Sonday. The.v. Chapit to the Galathyans.

BRethren, yf we lyue in the spiryte, let vs walke in the spiryte: lette vs not be vayn glozyous pzouokyng one another, and enuyenge one another. Bzethzen, yf any man be fallen by chaũce in to any faute, ye which are spirituall helpe to amende hym, in spirite of mekenes, consyderynge thy selfe, lest thou also be tempted: beare ye one auothers burthen, and so fulfyll the lawe of Chzist. If any man seme to hym Selfe that he is somwhat/ when in dede he is nothynge, the same deceyueth hym selfe in his owne ymagynacyon: let euery man pzoue his owne wozke, and then shall he haue reioysynge in his owne selfe/ & not in other: foz euerye man shall beare his owne burthen: let hym that is taught in the wozde minyster vnto hym that teacheth hym in all good thynges: be not deceyued: god is not mocked. Foz what so euer man soweth, that shall he reape. He that soweth in his flesshe, shal of the flesshe reape cozrupcyō: but he that saweth in the spiryte/ shall of the spi-

ryte reape lyke euerlastynge. Lette vs not be
werye of well doynge: For when the tyme is
cõme we shall reape without werynesse.
Therfor whyle we haue tyme, let vs do good
to all men, and specyallye vnto them whiche
are of the housholde of fayth.
¶ The gospell on the xv. Sonday after the
Trinyte sonday The. vii. cha. of Math. C
IEsus sayde vnto his disciples, that no
man cã serue. ii. maysters: for eyther he
shall hate the one, & loue the other: or elles he
shall leaue the one & dyspyse the other: ye can
not serue God & Mannon. Therfore I say
vnto you, be not carefull for your selfe what
ye shall eate, nor what ye shal drynke, nor ye
for your body, what ye shal put on Is not the
lyfe more worthe then meate, & the body more
of value then rayment? Beholde the foules
of the ayre, for they sowe not, neyther reape
nor yet cary in to theyr barnes, & yet your he
uenly father fedeth them Are not ye moch be
ter then they? Which of you, though he tok
thought therfore, could put one cubyt to his
stature? & why care ye then for rayment? Con
syder the lylyes of the felde, howe they grow

They laboure not, neyther spyn: and yet for all that, I say vnto you, that euen Salomon in all his royalte, was not arayed lyke to one of these. Wherfore yf god so clothed ỹ grasse whiche is to day in the felde, & to morow shal be caste into the fournesse, shall he not mothe more do the same to you. O ye of lytle fayth. Therfore take no thought sayenge. What shal we eate or what shal we drynke? or wher with shall we be clothed? After al these thynges seke the gentyls/for your heuenly father knoweth that ye haue nede of al these thyngs but rather seke ye fyrste ỹ kyngdom of heuen and the ryghtuousnesse therof, and all these thynges shall be ministred vnto you.

☞ The Pystle the xvi. sonday after Trinyte sonday, iii. Chapit to the Ephesians. B

Saynt Paule wrot vnto the Ephesyans sayenge. I desyre you that ye faynte not bycause of my tribulacyõs for your sakes whiche is your prayse, for this cause I bowe my knees vnto my father of our lorde Jesus Chryst: which is father ouer all that is called father, in heuen and in earthe: that he wolde

graunt you accordyuge to the rychesse of his glory: that ye may be strengthed with myght by his spiryte in the inner man, that Chryste may dwell in your hertes by fayth: that he be ynge rooted and grounded in loue, myght be able to cõprehende with al sayntes. What is that bredth, and length, depth, and heyght: & to knowe what is the loue of Chryst: whiche loue passeth knowledge that ye myght be ful fylled with all maner of fulnes whiche commeth of god, vnto hym that is able to do exceedynge haboũdantly aboue all that we aske or thynke, accordynge to the power that worketh in vs, be prayse in the congregacyon by Jesus Chryste throughout all generacyons from tyme to tyme. Amen.

¶ The Golspell on the .xvi. Sondaye after Trinyte sonday. The .viii. Cha. of Luke. A

IEsus wente into a Cite called Naym/ and many of his disciples wente with hym and moche people. When he came nere vnto the gate of the Cite, beholde there was a deed man caryed out whiche was the onely sone of his mother/and she was a wedow: & moche people of the Cite was with her.

And when Jesus sawe her he had, cõpassyon on her and sayde vnto her. Wepe not, & he went & touched the coffyn, and they that bare him stode styll, and he sayd yong man: I say vnto the aryse, and the deed sate vp, & began to speke, and he deliuered him to his mother and there came a feare on them all, and they glorifyed god, sayenge. A greate prophet is rysen amonge vs, and god hathe vysyted his people.

☞ The pystle on the.xvii.sonday after Trinyte Sondaye, the.iiii.chap. to the Eph. A Brethren, I whiche am in bondage for the Lordes sake / exhorte you that ye walke worthye of the vocacyon wherwith ye are called in all humblenes of mynde & mekenes, and longe sufferynge, for bearynge ons another thorow loue, and that ye be diligent to kepe the vnyte of the spiryte, in the bonde of peace, beynge one body, & one spiryte, euẽ as ye are called in one hope of your callynge Let there be but one lord, one fayth, one baptysme, one god & father of all, which is aboue all through he all, and in all, whiche is blyssed in the worlde of worldes.

The Gospell on the.xvii. Sondaye after Trinyte sonday, the xiiii. Chapit of Luke. A

When Jesus went in to the house of one of the cheyf Phariſes to eate breade on the Saboth day, and they watched hym, and beholde/there was a man before hym which had the Dropſye. And Jesus answered and spake vnto the lawyers & Pharyses sayeng. Is it lawefull to heale on the Saboth daye: And they held theyr peace: and he toke hym and healed hym, and let hym go, & answered them sayenge. Whiche of you shall haue an Asse or an oxe, fallen into a pytte, and wyl not streyght way pulle hym out on the Saboth day: and they coude not answere hym agayn to that. He put forth a similitude to ỹ gestes when he marked howe they preased vnto the hyest roumes, and sayde vnto them.

When thou art bydden to a weddyng of any man, sytte not downe in the hyest roume/ lest a more honourable mã then thou be bydden of hym, and he that badde both hym and the cõme and say to the: gyue this man roume/ & thou then begyn with shame to take the lowest rowme, but rather when thou art bydde

go and sytte in the lowest roume, that when he that baddeth the cõmeth, he may say vnto the: frende syt vp hyer. Then shalt thou haue worshyp, in the presence of them that sytte at meate with the/for whosoeuer exalteth hym selfe, shall be brought lowe, and he that humbleth hymselfe shall be exalted.

☞ The pystle the.xviii. Sondaye after Trinyte sonday. i. Cor. the fyrst chap. A

BRethren I thanke my god alwayes on your behalfe for the grace of god that is gyuen by Jesus Chryst, that in al thynges ye are made ryche by hym, in all lernyng and in all knowledge/euen as the testimonye of Jesus Chryst was confyrmed in you/so that ye are behynde in no gyfte/and wayte for the apperynge of our lorde Jesus Chryste which shall strengthen you vnto the ende that ye may be blameles in the daye of oure lorde Jesus Chryste.

☞ The gospel the.xviii. Sonday after Trinyte sonday/the.xxii.chap.of Math. D

THe Pharyses went vnto Jesus/& one of them whiche was a doctoure of the lawe/asked hym a questyon: temptynge hym

and sayeng. Mayster which is the great com
maundement in the lawe? Jesus sayde vnto
hym: thou shalte loue thy lorde god with all
thynhert/with all thy soule/and with all thy
mynde/this is the fyrst & the greatest cõmaũ
dement/and there is another lyke vnto this.
Thou shalt loue thy neyghbour as thy selfe
In these two cõmaundementes hange al the
lawe & the prophetes. Whyle the Pharyses
were gathered togyther/ Jesus asked theym
sayenge. What thynke ye of Chryst? Whose
son is he, they sayd vnto hym the son of Da-
uid, He sayde vnto them? How then doth Da
uid in spiryte call hym lord sayeng. The lord
sayd to my lorde syt on my ryght hande, tyll
I make thyne enemyes thy fote stole, yf Da-
uid called hym lorde/how is he then his son
and none of them coulde answer hym agayn
one worde. Neyther durst any man from that
day forth aske hym any mo questyons.

☞ The pystle the.xix.sondaye after Trinite
sonday/the.iiii.cha.to the Ephe. E

BRethren, be ye renued in the spiryte of
your myndes, & put on the newe man/
whiche after the ymage of God is shaped in

ryghtwysnes,and true holynes. Wherfore put away lyenge,& speake euery man trueth vnto his neyghboure,for almoche as we are membres one of another,be angry,but synne not,let not the Sonne go downe vpon your wrath gyue no place to the backbiter:let him that stole,stele no more,but let hym rather labour with his handes some good thyng that he may haue to gyue vnto hym that nedeth.

℣ The Gospell on the.xix.Sondaye after Trinyte sonday the.xix.cha.of Math, IEsus entred into the shype and passed ouer and came in to his owne cyte,and beholde they brought vnto hym a man sycke of the palsey, lyeng in his bed,and when Jesus sawe theyr fayth,he sayde to the sycke of the palsey,sone be of good chere, thy synnes are forgyuen the,and beholde certeyne of the scrybes sayd in them selues,he blasphemethe and when Jesus sawe theyr thoughtes ye sayd wherfore thynke you euyll in youre hertes: whether is esyer to saye,thy synes are forgyuen the,or to say arise:& walke? That ye may knowe that the sone of man hathe power to forgyue synnes in earth. Then sayde he vnto

the sycke of the palsey aryse/take vp thy bed/ and go home to thy house. And he arose and departed to his house, & when the people saw it, they meruayled and glorifyed god, whiche had gyuen suche power to men.

☞ The pystle the.xx. sondaye after Trinyte sonday/the.v.chap to the Ephesi. D

BRethren take hede that ye walke cyrcũspectly, not as fooles, but as wyse redempynge the tyme / for the dayes are euyll, wherfore be ye not vnwyse, but vnderstande what the wyll of the lorde is, & be not dronke with wyne, wherin is excesse, but be fulfylled with the spiryte, speakynge vnto your selues in Psalmes and Hymnes, and spirytual songes, syngynge and makynge melody to the lord in your hartes, gyuen thankes alwayes for al thynges in the name of our lord Jesus Chryste to god the father, submyttynge your selues one to another in feare of god.

☞ The gospell the.xx. sonday after Trinyte sonday/the.xxii.chap. of Math. A

JEsus sayde vnto his dyscyples. The kyngdom of heuyn is lyke to a certayn kyng, whiche maryed his sone and sent forth

his seruauntes to call them that were bydde
to the weddynge,and they wolde not cõme.
Agayne he sent forth other seruaũtes sayeng
Tel them whyche are bydde,beholde I haue
prepared my dyner,my oxen & my fatlynges
are kylled,and all thynges are redy, cõme to
the maryage.They made lyght of it,& went
theyr wayes,one to his farme place an other
aboute his marchaundyse,the remnant toke
his seruaũtes and entreated them vngoodly
and slewe them.When the kynge herde that:
he was wrothe and sent forth his warryours
and dystroyed those murthers and brente vp
theyr Cite.Then sayd he to his seruauntes/
the weddynge was prepared,but they which
were bydden therto were not worthye. Go ye
therfore out into the hyghe wayes & as many
as ye fynde,byd them to the maryage: the ser
uauntes went out into the hyghe wayes,and
gathered togyther as manye as they coulde
fynde,bothe good and bad,and the weddyng
was furnysshed with gestes.The kyng came
into vysete his gestes and spyed there a man
whiche had not on his weddynge garmente/
and sayde vnto hym. Frende,howe camest

thou in hyther,and haste not on a weddynge
garment:and he was euen specheles. Then
sayde the kynge to his maysters. Take and
bynde hym hand and fote,and cast hym in to
vtter darkenes, there shall be weppynge and
gnashynge of teeth: for many are called,and
fewe are chosen.

☞ The Pystle on the.xxi. Sonday after
Trinyte sonday. The vi. Chapiter
to the Ephesyans. B

MY brethren be stronge in the lorde and
in the power of his myght: put on the
armoure of god: that ye may stande stedfaste
agaynst the craftye assautes of the deuyll,for
we wrastle not agaynst flesshe and blode: but
agaynste rule,agaynste power,and agaynst
worldly rulers of the darkenes of this worlde
agaynste spirytuall wyckednesse,for heuenly
thynges. For this cause take vnto you the
armour of god,that ye may be able to resyst
in ỹ yll day, & to stand perfyte in althynges.
Stande therfore & your loynes gyrde about
with veryte, hauynge on the breeste plate of
ryghtuousnes, and shodde with showes pre-
pared by the golspell of peace: aboute all take

to you the shelde of fayth, wherwith ye maye quenche al the fyre dartes of the wycked and take the helmet of saluacyon, and the swerde of the spiryte, whiche is the worde of god

The gospel the.xxi.sonday after Trinyte sonday.iiii.chap.of Johan. G

THere was a certayne ruler whose sone was sycke at Caphernaū, as he herde that Jesus was come out of Jury in to Galyle, he went vnto hym, & besought hym that he wold descende, & heale his sone for he was euen redy to dye. Then sayd Jesus vnto hym excepte ye se sygnes and wonders, ye byleue not, the ruler sayd vnto hym, syr come awaye or euer that my chylde dye. Jesus sayde vnto him, go thy way thy sone lyueth: and the man byleued the wordes that Jesus hadde spoken vnto hym, and went his waye and anone as he went on his way, his seruauntes met him, and tolde hym sayeng. Thy sone lyueth then enquyred he of them the hour when he began to amende: and they said vnto him, yesterday the seuenth houre, the feuer lefte him, and the father knew that it was the same hour, when Jesus sayde vnto hym, thy sone lyueth/ and

he byleued and all his houlholde.

☞ The Pystle on the.xrii. Sonday after th
Trinyte londay. The.i.chap.Philyp.
Brethren we trust i our lozd Jelus Chri
ste / that he whiche becan a good wozk
in you chal perfourme it vntyll the da
of Jelus chzist,as it becõmeth me lo to iudg
of you all/bycaule I haue you in my herte/
haue you allo euery one cõpanyons of grac
with me in my bondes as I defende,and sta
blylsh the golpel.God bereth me recozde ho
greatly I longe after you all from the very
harte roote in Jelus Chzyst,and this I pzay
that your loue maye encreale moze and moz
in knowledge and i al felyng, that ye mygh
accept thynges moll excellent,that ye mygh
be pure and luche as chulde hurte no mans
conlcyence, vntyll the day of Chzyste fylle
with the fruytes of ryghtwylnes,which fru
tes came by Jelus Chzyst vnto the glozy an
laude of god.

☞ The golpell on the.xrii.londay after Tr
nyte londay.xvi.chap.of Wath. C
Jelus put fozthe a limylytude vnto hi
diſcyples layenge. The kyngdom

of heuen is lykened vnto a certayne kynge / whiche wolde take accomptes of his seruaũ-tes, and whē he had begon to reken, one was brought vnto hym which ought hym ten. M Talentes, but when he had nought to paye, the lorde cõmaunded hym to be solde and his wyfe and his chyldren, and all that he had & payment to be made. The seruaũt fell downe and besought him sayenge. Syr gyue me re-spyte, and I wyl paye it euery whyt, then had the lorde pyty on the seruaũt, and loosed hym and forgaue hym the det. The same seruaunt went out and foũde one of his felowes which ought hym an hundred pens, and layde han-des on hym, & toke hym by the throte sayeng. Paye me that thou owest me, and his felowe fell downe and besought hym sayenge. Haue pacyence with me, and I wyl pay the all, and he wolde not, but went and cast hym into pry-son / tyll he shulde paye the dette. When his other felows sawe what was done, they were very sory / and came & tolde to theyr lorde all that had appened. Then his lorde called him and sayd vnto hym. O euyll seruaunt I for-gaue the al the det, bycause thou prayedyst me

was it not mete also that thou shuldest haue
had compassyon on thy felow, euen as I had
pyte on the: and his lorde was wrathe & deli
uered hym to the Jaylers, tyll he shulde paye
al that was due vnto hym. So lykewyse shal
my heuynly father do vnto you yf ye wyl not
forgyue with all your hartes, eche one to his
brother theyr tresspasselles,

☞ The pystle the.xxiiii. Sonday after Tri
nite sonday. iii. chap. to the Phylyp. C

BRethrene folowe ye me, and loke on
them which walke euen, so as ye haue
vs for an ensample, for many walke (of whō
I haue tolde you often, and nowe tel you wee
pynge) that they are the enemyes of the crosse
of Chryst, whose ende is dampnacyon/whose
god is theyr belly, & whose glory is to theyr
shame, whiche are worldly mynded, but our
cōuersacyon is in heuyn/frō whense we loke
for the saupour euen the lorde Jesus Chryst
which shal chaūge in to another fashyon our
vyle bodyes, ỹ they may be fashyoned lyke
vnto his glorypous bodye, accordynge to the
workyng wherby he is able to subdue al thin
ges vnto hym selfe, in Jesus Chryst our lord

¶ The gospell the.xxiii. Sonday after Trinyte Sonday.the.xxii Chap. of Mathewe. B

THe Pharyses went and toke coũsell how they myght tangle Chryst Jesus in his wordes, and sente vnto hym theyr disciples with Herodes seruauntes sayenge. Mayster we knowe that thou arte true, and that thou teachest the way of god truely/ neyther carest for any man: for thou consyderest not mannes estate. Tell vs therfore: howe thynkeste thou: Is it lawefull to gyue tribute vnto Cesar or not: Jesus perceyued theyr wylinesse, and sayde. Why tempte ye me, ye ypocrytes: Let me se ỹ tribute money and they toke hym apeny: and he sayde vnto them. Whose ymage is this and superscryption: They sayd vnto hym Cesars. Then sayde he vnto them. Gyue therfore to Cesar/ that whiche is Cesars: and gyue vnto god/ that whiche goddes.

¶ The pystle the.xxiiii. Sondaye after Trinyte sonday/the.i. Chap. to the Colossen. B

BRethren, we cease not prayenge for you and desyrynge that ye myght be full-

fylled with the knoweledge of his wyll in al
wysdome and spirytual vnderstandyng, tha
ye myghte walke worthye of the Lorde in a
thynges that please, beynge fruytefull in a
good workes and encreasynge in the knowe
ledge of god strēgthed w̄ all myght throug
his glorypous power, vnto all pacyence, an
longe sufferynge with ioyefulnes, in Jesu
Chryste our L O R D E. ✲ ✲ ✲
❧ The Golspell on the.xxiiii.Sonday afte
Trinyte sonday. The.ix Chap.of math.
WHylest Jesus spake vnto the people, b
holde there came a certayne ruler, an
worshypped hym sayenge. My doughter
euen nowe deceassed: but cōme and laye th
hande on her: and she shall lyue. And Jesu
arose & folowed hym with his discyples, an
behold a woman which was diseased with
yssue of blode xii. yeares, came behynde hy
and touched the hemme of his vesture, & s
sayd in her selfe. yf I may touch but euen h
vesture onely, I shall be sake. Jesus turn
hym about & beheld her saynge, doughter
of good cōforte, thy fayth hath made the sa
and she was made hole euen the same hou

℣ The Pystle on the Sondaye nexte before Aduent Sonday, Jeremias.xxxiii.Chapiter

BRethren, beholde the dayes wyll come sayeth the Lorde, that I wyll stere vp to Dauid a ryghtuous braunche, and he shal reynge a kynge, and shall be wyse, and shall do equyte and iustyce in the earth, and in his dayes Juda shall be safe, and Israell shall dwell without fere, and this is thy name that they shall call hym, the lorde our ryghtuousnesse. Wherfore the dayes wyll come(sayeth the lorde, that they shal say no more the lorde lyueth ℣ brought the chyldren of israel out of the lande of Egypte: but the Lorde lyueth which delyuered and brought the seede of the house of Israel out of the lande of the north/ and fro all the landes whether I trust them/ and they shal dwel in theyr owne lande, sayth the Lorde god almyghtye.

℣ The Gospell on the Sonday nexte before Aduent. The vi. Chapiter of Joñ. A

WHen Jesus lyfted vp his eyes and saw a great company cõme vnto hym sayde to Phylyp, Whence shall we bye breade that these myght eate, This he said to proue hym.

for he hym selfe knewe what he wolde do.
Philyp answered, two hundreth peny wort
of breade are not sufficyent for them/that e
uery man may haue a lytel. Then sayd vnt
hym one of his disciples, Andrewe, Symo
Peters brother. There is a chyld here whic
hath fyue barley loues and two fysshes: bu
what is that amonge so many? Jesus sayd
make the people to sytte downe. There wa
moche haye in the place, & the men sat down
in numbre about fyue thousand. Jesus tok
the breade and gaue thankes, and gaue hi
disciples, & his disciples to them that wer
set downe: & lykewyse of the fysshes as mo
as they wold. Whē they had eaten ynoug
he sayde vnto his disciples. Gather vp th
broken meate that remayneth, that nothyn
be lost. They gathered it togither, and fille
xii. baskettes with the broken meate, of th
fyue barley loues and two fysshes which br
ken meate remayned to them that had eate
Then those men when they had sene the m
racle that Jesus dyd, sayde. This is of
trueth the same prophete, which shall cōm
into the worlde. ✲ ✲ ✲

☞ The pystle on the Dedycacyon day.
the.xxi.Chap.of the reua.of Johñ. A

IOhñ saw the holy Cite newe Jerusale cõme downe from god out of heuen pze ared as a tyzd,garnysshed foz her husband nd I harde a greate voyce from the thzone ayenge. Beholde the Tabernacle of god is ith men,and he wyll dwel with them,& they hall be his people,and god hymselfe shalbe ith them,and be theyz guyde,and god shall ipe away al teares fro theyz eyes and there halbe nomoze death,neyther sozowe,neyther eyng neyther shal there be any moze payne oz the olde thynges are gone,& he that satte pon the seate sayde:behold I wyll make all hynges newe.

☞ The Golspellon the Dedycacyon day
The xix.Chapiter of Luke. A

IEsus entred in,and wẽnt thozowe Jeryco:and beholde there was a man naed zacheus,and he was a ruler among the ublycans & ryche also, & he made meanes se Jesus,what he shulde be,and he coulde ot foz the peace,bycause he was of a Lowe ature.Wherfoze he ranne befoze,& ascẽded

vp into a wylde Fygge tree, to se hym: for h
wolde cõme that same way. And when Jesu
came to the place, he loked vp and sawe hy
and sayde to hym: zache, hastely cõme down
for to day I must abyde at thy house, & quyc
ly he came downe and receyued him ioyfull
and when they sawe that, they all grudged
sayenge. He is gone in to tarye with a ma
that is a synner, zacheus stode forth and say
vnto the lorde. Beholde lord, the halfe of m
goodes I gyue to the poore & yf I haue don
any man wronge. I wyll restore, hym four
folde. Jesus sayd vnto hym, this day is hel
cõme to this house: for as moch as this sam
house is becõme the Chylde of Abraham/ f
the sone of man is cõme to seke/ and to sa
that whiche was lost.

Here endeth the Pystles and Golsples of the Sondayes.

Here begynneth the Pystles and Golspels of the Sayntes.

☞ The Pystle on saynt Andrewes day.
The .i. Chapit to the Romaynes. C

Brethren the byleue of the harte iustifyeth, & to knowledge with the mouth maketh a mā safe. For the scrypture sayeth who soeuer byleueth on him/shal not be a shamed. There is no differēce bytwē ỹ Jew & ỹ gētyl. For one is lord of al, which is ryche vnto al ỹ cal vnto hym. For whosoeuer shal cal on ỹ name of ỹ lord shalbe safe. How shal they call on hym, on whom they byleue not? How shall they byleue on him, of whom they haue not herd? How shal they heare without a preacher and how shal they preache excepte he be sent. As it is wryten howe beautyful are the feete of them, whiche bryng glade tydynges of peace. And bryng glad tydynges of good thynges: but they haue not all obeyed to the gospell For Elyas sayeth: lorde who shall byleue our sayenges? So then fayth cōmeth by hearynge, and hearyng cōmeth by the worde of god. But I aske haue they not herde? No doubte theyr sounde went out into al landes & theyr wordes in to the endes of the worlde.

☞ The gospel on saynt Andrewes day.

The.iiii.chapter of Mathewe. C

AS Jesus walked by the see of Galile he sawe two brethren. Symon which was called Peter and Andrewe his brother castyng a nette in to the see (for they were fysshers,and he sayde vnto theym:folowe me/ and I wyll make you fysshers of men. And they streyght way lefte theyr nettes,and folowed hym.And he went forth from thense and sawe other two brethren. James the sone of zebede,and Johan his brother in the shyppe with zebede theyr father mendyng theyr nettes,& called them,and they without taryeng lefte the nettes & theyr father,& folowed him

☞The pystle on saynt Nycolas daye.

Ecclesiastici.xliiii

BEholde an excellent preest whiche in his dayes pleased god and was foūde ryghteous,& in the tyme of wrathe made an atonement:lyke to hym there is not founde: that kepte the lawe of the most hyest. And he was incouenaūt with hym,and in his flesshe he wrote the couenaunt,and in tyme of temptacyon he was founde faythful. Therfore he made him a couenaunt,with an othe that nacyons shulde be blysſed in his sight,and that

he shulde be multyplyed as the duste of the earthe, he knewe hym in his blyssynges and gaue hym enheritaunce/and kepte hym thorowe his mercye/that he founde grace in the eyes of god. And euerlastyng couenaunt dyd he make hym, and gaue hym the offyce of the hye preest/ he made hym happye in glorye, in fayth, and in softnes, he made hym holy, and chose hym out of all flesshe.

❧ The Gospell on saynt Nycholas daye.

The xxv. Chapiter of Math. B

IEsus sayde vnto his dyscyples. A certayne man redy to take his iourney to a straunge countree, called his seruauntes to hym, and delyuered to them his goodes, and vnto one he gaue fyue Talentes, to another two, and to another one, to euery man after his habilyte & strayght way departed. Then he that had receyued the fyue Talentes went and bestowed them, and wanne other fyue. lykewyse he that receyued two: gayned other two: but he that receyued one, went and dygged a pyt in the earthe and hyd his maysters money. After a longe season the lord of those seruauntes came and rekened with them.

Then came he that had receyued fiue Talen tes and brought other fyue sayeng. Mayster thou delyueredest vnto me fyue Talentes, lo I haue gayned with them fyue mo. Thē his maister sayd to him wel good seruaūt & faith ful, ÿ hast ben faythful in lytel I wyll make the ruler ouer moch, enter in to thy maysters ioy, also he that receyued two Talentes, cam & said. Maister, ÿ delyueredest to me two Ta lentes, lo I haue wonne two other with thē & his mayster sayd to hym, wel good seruaūt & faythful I wyl make the ruler ouer moche go in, into thy maysters ioye.

☞ The pystle on the Concepcyon of our Lady. Ecclesiasti. xxiiii.

As a vyne so brought I forth a sauour of swetenes, & my flours are the fruyt of glory & ryches. I am the mother of beauti full loue & of feare, & of greatnes, and of holy hope. In me is al grace of lyfe & truth, & in me is al hope of lyfe vertue. Come to me al that desyre me, and be fylled with the fruytes that sprynge of me, for my spiryte is swete then any hony or hony combe. The remem brauunce of me is for euer and euer.

They that eate me shal hunger the more and they that drynke me shall thurst the more/he that harkeneth to me shall not be ashamed, & he that worketh by my counsell, shall not syn: and they that bringe into lyghte shall haue eternall lyfe.

¶ The Gospel on the cõception of our lady

The fyrst Chapiter of Mathewe. A

THis is the Boke of the Generacionof Jesus Chryste the Sone of Dauid, the sone also of Abraham. Abraham begatte Isaac. Isaac begat Jacob. Jacob begat Judas and his brethren. Judas begat Phares and Saram of Thamar. Phares begat Esrom. Esrom begat Aram. Aram begat Aminadab. Aminadab begat Naason. Naason begat Salmon. Salmõ begat Boos of Rahab. Boos begat Obed of ruth. Obed begat Jesse. Jesse begat Dauid the kyng. Dauid the kynge begate Salomon of her that was Uries wyfe. Salomon begat Roboam. Roboam begat Abia. Abia begat Asa Asa begat Josaphat. Josapha begat Jozam. Jozam begat Ozias. Ozias begat Joatham. Joatham begat Achas. Achas begat Ezechias.

Ezechias begat Manasses. Manasses begat Amon. Amon begat Josias. Josias begat Jechonias and his brethren, about the tyme they were caryed away to Babilon, and after they were brought to Babilon Jechonias begat Salachiell. Salachiell begat zorababel zorobabell begat Abiud. Abiud begat Eliachim. Eliachim begat Azor. Azor begat Sadoc Sadoc begat Achim Achim begat Eliud Eliud begat Eleasar Eleasar begat mathan Mathan begat Jacob. Jacob begat Joseph the housbande of Mary, of whom was borne that Jesus, whiche is called Chryst.

☞ The Pystle on saynt Thomas day the Apostle. The seconde chapiter to the Ephesyans. D

BRethren, nowe ye are no more straungers and forreners, but Citesyns with the sayntes: and of the housholde of god/ and are buylte on the foundacyon of the Apostles and prophets, Jesus Chryst beynge the heed corner stone, in whome euery buyldynge coupled togyther, groweth vnto an holye temple in the lorde, in whom ye are buylte togyther and made an habytacyon for the holy spiryte

☞ The Gospell on saynt Thomas daye the Appostle. The.xx. Chapiter of saynt Johan. F

THomas one of the twelue called Didimus was not with them when Jesus came. The other disciple sayd vnto hym we haue sene the lorde. And he sayde vnto them: except I se in his handes the prynt of the nayles, and put my fynger i the holes of the nayles, and thrust my hande in to his syde, I wyl not byleue, and after eyght dayes agayn, the disciples were within, and Thomas was wt them. Jesus came when the dores were shut/ and stode in the myddest and sayde. Peace be with you. Thē sayd he to Thomas/ put i thy fynger here & se my handes, and putte forth thy hande, and thrust it i to my syde, & be not without faith but byleue Thomas ānswered & sayd vnto him, my lorde & my god. Jesus said vnto hym. Thomas bycause thou hast sene me, therfore hast thou byleued. Happy are they that haue not sene, and yet haue byleued

☞ The Pystle on Candelmas day. Mat. iii.

BEholde, I sende my messenger whiche shall prepare the waye before me/ and

sodaynly shall the lorde whome ye seke cõme vnto his temple, and the messenger of the couenant whome ye delyre. Beholde he cõmeth (sayth the lorde Sabooth. Who shall endure in the day of his cõmynge, or who shall stand to beholde hym: for he is as tryenge fyer, and as the herbe that fullers scoure with all, and he shall syt tryenge & pourgynge syluer, and shall puryfy the sones of Leuy, and shal fyne them as golde & syluer, and they shall bryng offerynge vnto the lorde of ryghtuousnesse/ & the sacryfyce of Juda & of Jerusalem, shall be delycyous to the lorde, as in the olde tyme & in the yeares that were at the begynnyng.

❧ The Golspell on candelmas day

The.ii. Chapiter of Luke.

WHEN the tyme of purificacyon (after the lawe of Moyses) was cõme, they brought Jesus to Jerusalem, to present hym to the lorde as it is wrytten in the lawe of the lorde. Euery man chylde that fyrste openeth the Matryx, shall be called holy to the lorde/ & to offer as it is sayd in the lawe of the lorde, a payre of tyrtle Doues, or .ii. yonge pigions And beholde there was a man in Jerusalem,

whose name was Symeon, & the same man was iuste and feared god, and longed for the cõsolacyon of Israel, and the holy goost was in hym: & an answere was gyuen hym of the holy goost, that he shulde not se death, before he had sene the lorde Chryst. And he came by inspiracyon in to the temple. And when the father and the mother brought in the Chylde Jesus, to do for hym after the custome of the lawe. Then toke he hym vp in to his armes and sayd. Lorde now lettest thou thy seruaũt departe in peace accordynge to thy promyse. For myn eyes haue sene the sauyour sent fro the. which thou hast prepared before the face of all the people. A lyght to lyghten the gentyles: and the glory of the people Israel.

☞The pystle on saynt Mathias day apostle the. i. Chapit of the Actes of the Apostles. C Peter stode vp in the myddes of the disciples / and sayde (the nombre of the names were about an hundreth and twenty) ye men & brethren this scrypture muste nedes be fulfylled, whiche the holy goost thorowe the mouthe of Dauid spake before Judas / whiche was guyde to them that toke Jesus

for he was nombred with vs, and optayned felowshyp in this mynystracyon: and he hath nowe possessed a plat of grounde with the rewarde of inequyte: and when he was hanged brast asonder in the myddest, and all his bowels grusshed out, and as it is knowen vnto all the inhabyters of Jerusalem. In so moch that that feld is callyd in theyr mother tonge Acheldema (that is to say) the bloody felde.
It is wryten in the boke of Psalmes: his habytacyon be voyde, and noman is dwellynge therin: and his byshoprykе let another take.
Wherfore of these men which haue cōpanyed with vs (all the tyme that the Lorde Jesus went in and out amonge vs, begynnynge at the baptyme of Johñ vnto the same day that he was taken vp from vs) must one be ordeyned to be a wytnesse with vs of his Resurrecyon. And they appoynted two. Joseph called Barsabas (whose syrname was Justus) and Mathias, and they, prayed sayenge.
Thou lorde whiche knowest the hertes of all men: shewe whether thou hast chosen of these two, that the one may take the roume of this mynystracyō and Apostleshyp, fro the whiche

Iudas by transgressyon fel, that he myght to his owne place, and they gaue forth theyr lottes and the lotte fel on Mathias day, & he was counted with the eleuen Apostles.

☞ The gospel on saynte Mathias day the Apostle, The xi. Chapiter of Mathewe. IN THE TYME Jesus answered and sayd I pray the, O father, lorde of heuen and earthe: bycause thou haste hyd these thynges from the wyse and pzudent, and haste spened them to babes, euen so father, for so it plesed the: all thynges are gyuen vnto me of my father: and no man knoweth the sone, but the father, neythet knoweth any man the father saue the sone, and he to whome the sone wyll open hym. Cõme vnto me all ye that labour and are laden, and I wyll ease you. Take my yoke on you, and lerne of me, for I am meke and lowely in herte, and ye shall fynde rest to your soules, for my yoke is easy / and my burthen is lyght.

☞ The pystle on the Annũciacyon of our lady. Esaie. vii Chap.

OUR Lorde spake to Achas, sayenge, Aske the sygne of the lorde god,

alowe beneath, or frome an hye aboue. Bu
Achas answered. I wyll not aske, neyther
wyll I tempte the lorde. Wherfore the lord
sayde harken ye of the house of Dauid. Is i
so small a thyng for you to be greuous unto
men: but that ye shulde also be paynful unto
god neuerthelatter yet the lorde, he wyl gyu
you alygne. Beholde a virgyn shall be with
chylde, and shall beare a sone, and shall cal
his name Emanueli. He shal eate butter an
honey, that ye may haue understandynge t
refuse the yll and to chose the good.

The gospell on the annūcyacyon of our Lady. The. i Chapiter of luke.

AND in the syxte moneth the angel Ga
briel was sent frō god to a cite of ga
lilee named nazareth to a virgin spoused to
man whose name was Joseph of the house o
Dauid, & the virgyns name was Mary an
the angell went in to her, & sayd Hayle ful o
grace the lorde is with the, blyssed arte tho
amonge women. When she saw him she wa
abashed at his saing & cast in her mynd wha
maner of salutacyon that shulde be. The an
gell said to her, feare not Mary, for thou ha

found grace with god:lo thou shalt cõceyue
in thy wombe,& shalt beare a sone,and shalt
call his name Jesus.He shalbe great & shall
be called the sone of the hyest,& the lord shal
gyue vnto hym the seate of his father Dauid
and he shal reygne ouer the house of Jacob
for euer and of his kyngdom shalbe no ende
Then sayd Mary to the Aungell.Howe shal
this be,seynge that I knowe not a mane
and the aungel answered and sayd vnto her.
The holy goost shal cõme vpon the, and the
power of the hyest shall ouershadowe the.
Therfore also that holye thynge whiche shal
be borne:shall be called the sone of god.
And beholde thy cosyn Elyzabeth/she hathe
also conceyued a Sone in her olde age.
and this is the.vi.moneth to her which was
called barayne,for with god shall nothynge
be vnpossyble.Mary said,Beholde the hand
mayden of the lorde,be it vnto me euen as
thou haste sayd.

☞ The pystle on saynt Georges daye, The
fyrst chap.of James. A

My brethren count it exceedyng ioy whẽ
ye fall in to dyuers temptacyons, for

as moch as ye know that the tryeng of your
fayth bryngeth Pacyence, and let Pacyence
haue her perfyte worke, that ye may be perfyte
and founde, that nothynge be lackynge vnto
you, yf any that is among you lacke wysdom
let hym aske of god (whiche gyueth to al men
indifferently, and casteth no man in the teth)
and it shal be gyuen hym, but let hym aske in
fayth and wauer not, for he that doubteth is
lyke the waues of the see, toste of the wynd, &
caryed with vyolence. Neyther let that man
thinke that he shal receyue any thing of god
A wauerynge mynded man is vnstable in all
his wayes, let the brother of lowe degree re-
toyse i that he is exalted and the rych in that
he is made lowe, for euen as the floure of the
grasse shall be vanysshe away. The sonne ry-
seth with heate and the grasse wydereth and
his floures falleth awaye/and the beautye of
the fashyon of it perysheth, euen so shall the
ryche man perysshe with his aboundaunce.
Happye is the man that endureth in tempta-
cyon/for when he is tryed, he shal receyue the
crowne of lyfe, whiche the Lorde hathe pro-
mysed to them that loue hym.

The gospell on saynt georges day. The xv. Chapiter of Johan. A

IEsus sayd vnto his disciples I am the true vyne, & my father is an husbande man, euery braunche that beareth not fruyte in me, he wyll take away, and euery braũche that beareth fruyte wyl he purge that it may bryng moze fruyte. Now are ye cleane, by the meanes of the wozdes whiche I haue spoken vnto you, byde in me, and let me byde in you as the braunche can not beare fruyt of it selfe except it abyde in the vyne: no moze can ye except ye abyde in me. I am the vyne, and ye are the braunches he that abydeth in me and I in him, the same bringeth forth moch fruyt for without me can ye do nothyng, yf a man byde not in me, he is cast forth as a braunche and is wydered and men gather it, and caste it into the fyre, and it burneth, yf ye abyde in me, & my wozdes also byde in you, aske what ye wyll. and it shal be gyuen to you.

The pystle on saynt Marke the Euangelystes day. iiii. chap. to the Ephesi. B

BRethren vnto euery one of vs, is gyuen grace accordynge to the measure

of the gyfte of Chryst, Wherfore he sayth he is gone vp an hye, and hathe ledde captiuyte captyue, and hath gyuen gyftes vnto men. That he ascended, what meaneth it: but that he also discended fyrst in to the lowest partes of the earthe? He that descended, is euen the same also that ascended vp euen aboue al heuyns, to fulfyll al thynges, & the very same made some apostles, some pphetes, some euangelystes, some shepherdes, some teachers, that the sayntes myght haue al thinges necessary to worke and minister withal, to the edifieng of the body of Chryste, tyll we euerychone (in the vnite of fayth and knowledge of the son of god) growe vp vnto a perfit man after the measure of age of the fulnes of Chryste.

☞ The golspell on sayne Marke the Euangelystes day. xv. chap. of Johan.

I Am the true vyne. &c. As it is wrytten in the golspell on saynte Georges daye.

☞ The Pystle on Phylyp and James daye

The. v. Chapiter. of Sapience.

Then shall the ryghteous stande with greate coũtenaũce agaynst them that vexed them and toke awaye that they had la

boured for. When the wycked shall se that / they shalbe troubled with horrible feare, and shall wonder at the sodeyne and vnloked for hyctory/and shall say in them selues, repen = tynge and sorowyng for anguysshe of harte. These be they whiche we somtyme mocked & iested on. We were out of oure Wyttes and thought theyr liuynge madnes theyr ende to be without honour: but behold how they are counted amonge the chyldren of god, & haue theyr enherytannce amonge the sayntes.

❧ The gospel on saynt Phylyp and James day. xiiii. Chap. of Johan. A

IEsus sayd to his disciples, let not youe hertes be troubled, byleue in god, and beleue in me. In my fathers house are many mansyons: yf it were not so, I wolde haue tolde you I go to prepare a place for you & yf I go to prepare a place for you, I wyll come agayne, and receyue you euen vnto my selfe, that where I am, there may ye be also, and whether I go ye know and the way ye know Thomas sayd to hym. Lorde we knowe not whither thou goest Also how is it possible for vs to knowe the way: Jesus sayd vnto hym

I am the way the verite, and the lyfe. No man cōmeth vnto the father, but by me If ye had knowen me, ye had knowen my father also And now ye knowe hym, & ye haue sene hym. Philyp sayd vnto hym Lord shewe vs the father, and it suffyseth vs. Jesus sayd to hym. Haue I bene so longe tyme with you / and yet haste thou not knowen me? Philyp he that hath sene me, hath sene the father and howe sayeste thou then, shewe vs the father? Beleuest thou not ỹ I am in ỹ father / & ỹ father in me? The wordes ỹ I speake to you I speake not of myselfe, but the father dwelling in me is he that doth the wordes. Beleue me that I am in the father, and ỹ father in me, at the lest beleue me for the very wordes sake Verely verely I say vnto you, whosoeuer beleueth on me, ỹ workes ỹ I do, ỹ same shal he do: & greater workes then these shal he do, by cause I go vnto my father, & what soeuer ye aske in my name that wyl I do.

☞ The pystle on the Natiuite of sayntJohn Baptyst. Esaie. xlix. Chap.

THus sayeth the lorde. Herken ye yles vnto me, and giue hede ye people that

are a far the lord called me out of the wombe & mayde mencyon of my name, when I was in my mothers bowels, & he made my mouth lyke a sharpe swerde. In the shadowe he led me with his hande: and he made me as an excellent arowe, and hyd in his quyuer, and he sayd vnto me: thou arte my seruaunt. O Israel in whom I wyll be glorifyed/ and I sayd I laboure in vayne and spende my strength for nought and vnprofytably, howe be it my cause I cõmyt to the lorde, and my trauayle vnto my god/ & now sayth the lorde that formed me in the wombe to be seruaunt, and to tourne Jacob to hym, beholde I haue made the a lyght, that thou shuldest be saluacyon vnto the ende of the worlde kynges shall se, and rulers shall stande vp, and shal worshyp bycause of the lorde whiche is saythfull and the holye of Israell hath chosen the.

The gospel of the natiuite of sayntJohn the Baptyst. The.i. Chap. of Luke.

IN Elyzabethes tyme was cõme that she shulde be delyuered and she broughte forth a son and her neygboours & her cosyns herde tel howe the Lorde had shewed greate

mercy on her, they reioysed with her. And it
foꝛtuned the eyght day they came to circũcyse
the chylde, and called his name zachary after
the name of his father, & his mother answe-
red & sayd not so, but he shall be called Johñ.
And they said to her, there is none of thy kyn
that is named with this name, & they made
sygnes to his father how he wolde haue hym
called & he asked foꝛ wꝛytyng tables & wꝛote,
sayeng his name his Johan. And they mar-
uayled all, & his mouthe was opened immy-
dialy, and his tongue, and he spake laudyng
god, and feare came on all them that dwelte
nye, and all these thyngꝭ were noysed abꝛode
thꝛoughout all the hylly countrey of Jurye:
and all they that herde them, layde them vp
in theyꝛ hertes sayenge, What maner chylde
shall this be: and the hande of god was with
hym, and his father zacharyas was fylled w̃
the holy goost, and pꝛophesyed sayeng. Blys-
sed be the loꝛde of Israel, foꝛ he hath vysyted
and redemed his people.

☞ The pystle on saynt Peter and Paules
day the twelfth Chapit. of the
Actes of the Apostles. A

IN that tyme / Herode the kynge layde handes on certayne of the cõgregacyõ to vexe them, he kylled James the brother of Johñ with a swerde, and bycause he saw that it pleased the Jues, he proceded ferther / and toke Peter also. Then were the dayes of the swete breade. And when he had caught hym he put hym in pryson, and delyuered hym to foure quaternyons of souldyers to be kepte / entendynge after Easter to bryng him forth to the people. Thé was Peter kept in pryson: but prayer was made without ceasyng of the congregacyon vnto god for hym. When Herode wolde haue brought hym out vnto the people, the same nyght slepte Peter betwene two souldyers, boũde with two chaynes, and the kepers before the doze kepte the pryson, & beholde the angel of the lorde was there present, and lyght shyned in the lodge and smote Peter on the syde and stered hym vp sayenge Aryse quyckely, and the chaynes fell of from his handes, and the angel sayd to hym, gyrde thy selfe, and bynde on thy sandalles, and so he dyd, & he sayd to hym, cast on thy mantyll aboute the, and folowe me: and he came and

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folowed hym, and wyst not that it was trueth whiche was done by the angell, but thought he had sene a vysyon, when they were past the fyrst and seconde watche, they came vnto the Iron gate that leadeth vnto the Cite, whiche opened to them by his owne accord, and they went out, and passed through one strete, and by an by the Angell departed from hym. And when Peter came to hym selfe, he sayd. Nowe I knowe of a suertye that the lorde hath sent his Angell, and hathe delyuered me from the hande of Herode, and from all the waytynge for of the people of the Iues.

℣ The Gospell on saynt Peter and Paules day. The xvi. Chapiter of Mathewe. ℭ

When Iesus came into the coostes of the Cite which is called Cesaria Philyppi he asked his disciples sayeng. whom do men saye that I the sone of man am: They sayde. some say that thou arte Iohn Babtyst, some Helias some Ieremias, or one of the prophets He sayde vnto them: but whom say ye that I am: Symon peter answered and sayd. Thou arte Chryst the sone of the lyuynge god, And

Jesus answered and sayd to hym. Happy art thou Symon the sone of Jonas, for flesshe & blode hath not opened that vnto the: but my father which is in heuen. And I say also vnto the thou arte Peter, and on this rocke I wyl buyld my congregacyon, and the gates of hell shall not preuayle agaynst it, and I wyl gyue to the, the keys of the kyngdom of heuen, and what so euer thou byndeste in earthe, shall be bounde in heuen, and what so euer thou louseste on earthe, shall be louse in heuen.

☞ The pystle on Mary Magdaleyn daye.

Prouerbio. xxxi

A Woman of power & vertite yf a man coulde fynde the value of her were farre aboue perles. The hert of her husband trusteth in her, that nedeth not spoyles. She rendreth hym good & not euyll all the dayes of her lyfe. She sought wolle and flaxe, and dyd as her handes serued her. She is lyke a marchauntes shyp that bryngeth her vytayles from farre. She ryseth yet day and gyueth meate to her housholde and foode to her maydens. She consydered a grounde and bought it, & of the frupte of her handes plan

ted a vyne. She gyrd her loynes w strength & couraged her armes. She perceyued that her huswykry was profytable, & therfore dyd not put out her candle by nyght. She set her fyngers to the spyndell, & her handes caught holde on the staffe. She opened her hande to the poore, and strecched out her handes to the nedy. She feared not lest the colde of snowe shuld hurt her house for al her housholde were double clothed. She made her gay ornamentes, of vyce, and purple was her apparell. Her husbande was had in honoure in the gates, as he satte with the elders of the lande. She made lynnen and solde it, and deliuered a gyrdle to ỹ marchaunt. Strengthe & glory were her rayment, and she laughed in the latter dayes. She opened her mouthe with wysdome and the lawe of ryghtnousnes was on her tongue. She had an eye to her housholde and eate not vreade vdle. Her chyldren arose and blissed her, & her husband cõmended her Many doughters haue done excellently: but thou hast passed them all. Fauour is a deceyuable thynge, and beautye is vanyte. But a woman that feareth god, she shall be praysed

Gyue her of the fruyte of her handes, and let her worckes prayse her in the gates.

The Gospell on Mary Magdalens day. the viii. Chapit of Luke.

ONE of the Pharyses desyred Jesus that he wolde eate with hym: & he came in to the Pharyses house, and satte downe to meate. And beholde a woman in that Citye/ whiche was a synner: as soone as she knewe that Jesus sat at meate in the pharyses house she brought an Alablaster bore of oyntment, & she stode at his feete behynd him weppynge, and began to washe his feete with teares, & dyd wype them with the heares of her heed/ and kyssed his feete, and anoynted them with oyntment. When ỹ Pharyse which bad hym to his house sawe that: He spake within hym selfe sayenge. If this man were a Prophet/ he wolde suerly haue knowen who and what maner woman this is, whiche touched hym/ for she is a synner. And Jesus answered and sayd vnto hym. Symon I haue somwhat to saye vnto the, and he sayd. Mayster saye on. There was a certayne lender which had two detters, the one ought tyus hundreth pence,

and the other fyfty. When they had nothyng to paye, he forgaue them bothe. Whiche of them tell me wyll loue hym moost? Symon answered & sayd, I suppose that he to whom he forgaue moost. And he sayde vnto hym. Thou hast truely Judged. And he turned to the woman, and sayde vnto Symon. Seest thou this woman? I entred in to thy house / and thou gauest me no water to my feete: but she hath washt my feete with teares, & wyped them w̄ the heares of her heed. Thou gauest me no kysse, but she sens the tyme I came in / hath not ceased to kysse my fete. My heade with oyle thou dyddest not anoynt, & she hath anointed my feete with oyntment. Wherfore I say vnto the many fyfies are forgyuen her. bycause she louyd moche. To whom lesse is forgyuen / the same dothe lesse loue. And he sayde vnto her, thy synnes are forgyuen the. And they that sate at meate with hym, began to say wythi them selues. Who is this whiche forgyueth euen synnes, and he sayd to the woman. Thy fayth hath saued the, go in peace.

☞ The pystle on sait James day the apostle

Brethrene, now ye are nomore straungers & synners: but sytesyns with the sayntes, and of the housholde of god, and are buylte vpon the foundacyon of the Apostles and prophetes Jesus Chryst beynge the heed cornet stone, in whom euery buyldynge coupled togyther groweth vnto an holye temple in the lorde, in whom ye also are buylte togyther, & made an habitacyō for God i ỹ spirite.

The Gospell on sayntt James daye the apostle. The.xx. Chap. of Math. ¶

There came to Jesus the mother of zebedes chyldren with her sonnes, worshypped hym, and desyred a certayne thynge of hym, he sayde vnto her, what wylte thou haue? she sayd vnto hym. Graunte that these my two sones, may syt one on the ryghthand and the other on thy lefte hande, in thy kyngdome. Jesus answered and sayd, ye wote not what ye aske. Are ye able to drynke of the cuppe that I shall drynke of, and to be baptysed with the baptyme that I shall be baptysed with. They answered to hym, That we are. He sayd vnto them, ye shal drynke of my cuppe, and shal be baptysed with the baptym

that I shall be baptysed with: but to syte on my ryghte hande, and on my lefte hande, is not myne to gyue: put to theym for whome it is prepared of my father.

☞ The Pystle in the feast of the name of Jesus. The. iiii. Chapiter of the Actes of the Apostles.

PEter full of the holy goost sayd: ye rulers of the people and elders of israel yf we this day be examyned of the good dede done to the sycke man, by what meanes he is made hole: be it knowen vnto you all, and to all the people of Israell / that in the name of Jesu Chryst of Nazareth, whom ye crucifyed and whome god raysed from deathe agayne/ this man stãdeth here present before you hole this is the stone cast a syde of your buylders/ whiche is set in the cheyfe place of the corner/ neyther is there saluacyon in anye other, nor yet also is there any other name gyuẽ to uen wherin we muste be saued.

☞ The Gospell on the Feast of the name of Jesus. The. i. Chapiter of Mathewe.

THe Angell of god appered to Joseph in slepe sayeng. Joseph the sone of

Dauid, feare not to take vnto the Mary thy wyfe: for that whiche is conceyued in her, is of the holy gooste. She shall bryng forth a sone, and thou shalt call his name Iesus, for he shall saue his people from theyr synnes. ¶ All this was done to fulfyll that whiche was spoken of our Lorde by the prophet, sayenge. Beholde a mayde shalbe with chylde, & shall bryng forth a sone, & they shal call his name Emanuell, whcihe is be interpretacyon/ god with vs.

☞ The pystle on the Assumpsyon of our Lady. Ecclesiast. xxiiii. Chap.

IN all those thynges I sought rest and in some mans enherytaũce sholde haue dwelte. Then the creatour of all thynge commaunded and sayd vnto me: and he that created me, dyd set my Tabernacle at rest, & sayde vnto me. Dwell in Iacob, and haue thyn enherytaunce in Israel, & rote the selfe amonge myn elect. From the begynnynge, and before the worlde was I created, and to the worlde to cõme wyll I not cease: & before hym haue I minystred in the holy habytacyon. And so in Syon was I satled, and in the holye Cite

lykewyse I rested and in Jerusalem was my power. And I roted my selfe in an honorable people, whiche are the lordes parte, & he they enherytaunce, and amonge the multytude of sayntes I helde me fast. As a Cedar tree was I lyfte vp in Labanon, and as a Cipresse tre in mount Hermon. As a Palme tree was I exalted in Cades, and as a rose plantes in Jerico. As abeautyful Olyue tree in the feldes and as a Plantayne tree was I exalted vpō the waters. In the stretes. I gaue an odour as Synamon & Balme that smelleth well & gaue an odour of swetnes as perfyte Myrre

The gospell on the Assumpcyon of our Lady. The x. Chapiter of Luke. G

IEsus entred in to a certayne castel, and a certayne woman named Martha, receyued hym into her house. And this woman had a syster called Mary, which sat at Jesus feete, & herde Jesus preachyng. Martha was combred aboute moche seruynge, and stode and sayde, Mayster doest thou not care, that my syster hath lefte me to mynister alone? byd her therfore that she helpe me. And Jesus answered an sayde vnto her Martha Mar-

tha. Thou careste and arte troubled aboute many thynges, verely one is nedefull. Mary hath chosen the best parte, which shall not be taken away from her.

☞ The Pystle on saynt Bartylme day.
As before on saynt James day Apostle.

☞ The Gospel on saynt Bartylmewe day
The. xxii. Capiter of Luke. C.

There was a stryfe amonge the dyscyples of Jesus, whiche of them shulde be taken for the greatest: and he sayd to them the kynges of the gentiles reygne ouer them and they that beare rule ouerthem are called gracyous lordes: but ye shal not be so, but he that is greateste amonge you, shall be as the yongest, and he that is cheyfe, shall be as the minyster: for whether is greater, he that sytteth at meat: or he that serueth? is not he that sytteth at meate? And I am amonge you as he that mynystreth: ye are they whiche haue bydden with me in my temptacyons, and I a poynte vnto you a kyngdome, as my father hathe apoynted to me, that ye maye eate and drynke at my table in my kyngdome/and syt on seates, & iudge the twelue trybes of Israel

☞ The pystle on laynt Mathewes day.

THe similitude of the facss of the foure beastes. The face of a man, & the face of a lyon, on the ryght hande of the foure of them. And ỹ face of an Egle aboue them four And theyr faces, and theyr wynges stretched out aboue on hye. Eche had two wynges coupled togyther. And two that couered theyr bodyes, and they went all streyght forwarde, & whyther they had lust to go, thyder they wēte & turned not backe agayne in theyr goynge. And the similytudes of the beastes, & the falsyon on them was as burnyng coles of fyre & as fyre brandes, walkyng bytwen the beestes & the fyre dyd shyne, & out of ỹ fyre proceded lyghtnynge, and the beastes ranne and returned after the fyssyon of lyghtnynge,

☞ The golpell on s. Mathewes. day. math. ix.

WHen Jesus went forthe, he sawe a man sytte receyuynge of a custome, named Mathewe, & sayd to hym, Folowe me, and he arose and folowed hym. And it came to passe, that Jesus sate at meate in the house, behold many pupplycans & synners came & sat downe also wt Jesus & his disceypies. When the pha

cyples had perceyned that, they sayd to his dis cyples. Why eateth your mayster with publi canes & synners? when Jesus harde that, he sayd to them. The hole nede not the physycyō but they that are sycke. Go & learne what that meaneth: I haue pleasure in mercy, & not in offeryuge, for I am not come to call the ryght wyse: but the synners to repentaūce.

☞ The pystle on saynt Myghels daye. The .i. chap. of the reuelacyon of S. Johan. A

IEsus sent & shewed by his angell vnto his seruaūt Johan, which bare recorde of the worde of god & of the testimony of Jesus Chryst: and of all thynges that he sawe. Happy is he that heareth & reedeth the wordes of the prophesye, & kepe those thynges which are wryten therin, for the tyme is at hande. Johñ to the .vii. cōgregacyon in Asia. Grace be with you and peace frō hym which is, and whiche was, & the which is to come, & frō the vii. spirytes, which are ꝑsent before his trone and from Jesus Chryst which is a faythfull wytnesse, & forste begoten of the dead, & lorde ouer the kynges of the earth, vnto hym that loued vs and washed vs from oure synnes

in his owne blode.

☞ The golpel on laynte Myghels day. The xviii. Chap. of Mathew. ¶

THe dyſciples came vnto Jeſus ſaieng Who is the greateſt in the kyngdom of heuen? Jeſus called a chylde to hym & ſet him in the myddeſt of them & ſayde. Verely I ſay to you, except ye turne & becõme as chyldren, ye can not enter in to the kyngedome of heuyn. Whoſoeuer therfor ſhal ſubmyt him ſelfe as a chyld, he is the greateſt in the kingdom of heuyn, and who ſoeuer receiueth ſuch a chylde in my name, receyueth me: but who ſoeuer offende one of theſe lytell ones, which byleueth in me, it were better for hym that a myllſton were hanged aboute his necke, and that he were drowned in the depth of the ſee. Wo be vnto the worlde, byrauſe of offences howbeit it can not be auoyded, neuertheleſſe wo be the man: by whom the offence cõmethe Wherfore yf thy hand or thy fote gyue an occaſyon of euyl: cut hym of, and caſt hym from the, it is better for the to entre in to lyfe halte or mayned, rather then thou ſhuldeſt hauing two handes/or two feete, be caſt into the euer

lastyng fyre. And yf also thyne eye offend the plucke hym out and cast hym from the. It is better for the to enter in to lyfe with one eye/ then hauyng two eyes to be cast into the hell fyre. See that ye dispyse not one of these lytel ones. For I say vnto you, that in heuyn there angels/beholde the face of my father whiche is in heuyn.

☞ The pystle on the trãslacyon of saynt Edwardes day the kyng and confessour

The iuste man wyll gyue his herte and watche in the morynge to the lorde whiche made hym, and wyll pray in the syght of the moost hyest. He wyll open his mouthe in prayer, and wyll pray for his synnes. And yf the great lorde wyll he wyll fulfyll hym wt the spiryte of vnderstandynge, and he wyll shewe forth the eloquence of his wysdome of swete flouers, and wyl knowledge to the lord in prayer and he wyll dyrect his counsel and discyplyne and wyll haue counseli in secrete thynges, and he shall speake openly. the dyscyplyne of his doctryne and shall glory in the testament of the lord. Many men shal prayse his wysdom, and it shall not be done awaye

vnto the worldes ende. His rewewbraunce shal not go away, & his name shal be required from generacyon into generacyon.

The gospell on the translacyon of saynt Edwarde the kynge. xi. chap. of Luk.

IEsus sayd vnto his disciples. No man lyghteth a Candell, and putteth it in a preuy place, neyther vnder a bushell, but on a candelstycke that they that come in, maye se lyght. The lyght of the body is thyne eye. Therfore when thyn eye is syngle, then is al thy body ful of lyght, but yf thyne eye be euyl then shall all thy body be full of darkenes. Take hede therfore that the lyghte which is in the, be not darknes, for yf thy body shal be lyght hauyng no part darke, then shall all be full of lyghte, euen as when a Candell dothe lyght the with his bryghtnesse.

The pystle on saynt Lukes day Euaunge-lyste. As before on. s. Math. day Apostle.

The gospell on saynt Luke the Euaunge lystes daye. The x. Chapiter of Luke.

AFter our lord apoynted other seuenty also and set them two and two before his face, in to euery Cite & place, whyther he hym

selfe wolde cõme. And sayde vnto them, the haruest is greate, but the labourers are fewe pray therfore the lorde of the haruest to send forth his labourers into his haruest Go your wayes, beholde I sende you forth as lambes amonge wolues. Beare no Wallet neyther scryp, nor shoes, & salute no man by the way. In what house so euer ye enter in fyrste saye. peace be this house. And yf the sonne of peace be there your peace shall reste on hym yf not, it shall returne to you agayne: and in the same house tary styll eatyng & drynkyng such as they haue: for the labourer is worthy his rewarde.

☞ The pystle on Symon and Judes daye
The. viii chap. to Romaynes. ℰ

BRethren we knowe wel that al thyngs worke for the beste to them that loueth god, whiche also of purpose for those whiche he knewe before, he also ordeyned before that they shulde be lyke fassyoned to the shape of his sone that he myght be the fyrste begotten sone among many brethrē. More ouer which he apoynted before, them also he called, and whiche he called, them also he iustifyed, them

he also glorysyed. What shall we then say vn
to these thynges, yf god be on oure syde, who
can be agaynst vs, which spared not his own
sonne: but gaue hym for vs all, howe shall he
not with hym gyue vs al thynges also. Who
shall lay any thynge to the charge of goddes
chosen? It is god that iustifyeth, who then
shal condempne. It is Chryste which is dead
ye rather which is rysen agayne, whiche is al
so on the ryght hande of god, and maketh in-
tercessyon for vs, who shall seperate vs from
goddes loue. Shal tribulacyon, or anguysh
or persecucyon, other hungre, other naked-
nes, other parell, other swerde, as is wrytten
for thy sake are we kylled all daye longe and
are counted as shepe appoynted to be slayne.
Neuertheles in al these thyngs we euer come
strongly thorowe his helpe that loued vs yea
and I am sure that neyther death neither lyfe
nor angell, nor rule, neyther power, neyther
thynges present, nor thynges to come, ney-
ther hyeth, neyther lowth, neyther any other
creature shall be able to departe vs frō godds
loue whiche is in Chryst Jesus our lorde.

☞ The gospell on Symon and Judes day.

The xv. Chapit. of Johan. C

IEsus sayd vnto his disciples. This I cõmaunde you, that ye loue togyther, yf the worlde hate you, ye knowe that it hated me before it hated you, yf ye were of ỹ worlde the worlde wolde loue you, his owne, bycause ye ar not of the worlde: but I haue chosen you out of ỹ worlde, therfore hateth you the worlde Remembre my sayeng that I sayd vnto you, the seruaunt is not greater then his lorde, yf they haue persecuted me, so wyll they persecute you, yf they haue kept my sayeng, so wyl they kepe yours: but all these thynges wyll they do vnto you, for my names sake bycause they haue not knowen hym that sent me yf I had not come and spoken to them, they shuld haue no synne: but now hane they nothynge to cloke they; syn with all. He that hateth me, hateth my father. If I had not done workes amonge them which no other man dyd, they had not sene, but now haue they sene: and yet haue hated both me and my father, euen that the sayeng myght be fulfylled that is wryten in theyr law. They hated me without a cause

☞ The pystle on Alhalowes day. The. vii.

chap. of the reuelacyons of s. Johñ. A

IOhan sawe an angell ascendyng from the rysynge of the sone, whiche had the seale of the lyuyng god /and he cryed with a loude voyce to the foure angelles (to whome power was gyuen to hurte the earth, and the see) sayeng hurte not the earth, neither the see neyther the trees, tyll we haue sealed the seruaũtes of our god in theyr foreheades, and I herde the nombre of them which were sealed & there were sealed. C. & xliiii. thousande, of al the tribes of the chyldren of Israel. Of the tribe of Juda, were sealed. xii. M. of the trybe of Ruben were sealed. xii. M. of the trybe of Gad, were sealed, xii. thousand. of the trybe of Asser were sealed. xii. thousand, of the trybe of Neptalim were sealed. xii. thousande. of the trybe of Manasses were sealed. xii. thousand of the trybe of Symeon were sealed. xii. M. of the trybe of Leuy were sealed. xii. thousãd of the tribe of Isacar were sealed. xii. thoosãd of the trybe of zabulon were sealed. xii. M. of the trybe of Joseph were sealed. xii. thousand of the trybe of Beniamyn were sealed. xii. M

After this I beheld, and lo a great multitude

whyche no man coulde nombre) of all nacy-
ons & people, and tongues, stode before the
seate and before the lambe clothed with long
whyte garmentes and Palmes in theyr han-
des, and cryed with a loude voyce sayenge.
Saluacyon be ascrybed to hym that syttethe
vpō the seate of our god and vnto the lambe
and al the angels stode in the compase of the
seate and of the elders, and of the iiii. beastes
and fell before the seate on theyr faces & wor
shypped god sayenge. Amen. Blessynge and
glory, wysdom and thankes, and honour and
power, and myght be vnto our lorde god for
euer more. Amen.

☞ The gospel on Alhalowes daye. Ye shal
fynde this gospel on Dedycacyon day.

☞ The pystle on al Soules day. The
fourth Chapiter of the fyrst pystle
to the Tessalonians C

I Wold not brethren haue you ignorant
as concernyng them which are fallen
a slepe, that ye sorowe not as other whiche
haue no Hope, for yf we byleue that Jesus
dyed & rose agayne, euen so them also whiche
slepe by Jesus, wyl god bryng agayne with

hym. And this say we vnto you in the woꝛde of the loꝛde, that we whiche lyue and are re = maynyng in the cõming of the loꝛde shal not come ere they whiche slepe, foꝛ the loꝛde hym selfe shal descende from heuyn with a shoute, and the voyce of the archangell, and trompe of god, and the dead in Cryst shall aryse first then shal we which lyue & remayne becaught vp with them also in the cloudes to mete the loꝛde in the ayꝛe, and so shall we euer be with the loꝛde. Wherfoꝛe confoꝛte your selues one anothey with these woꝛdes.

¶ The Golspell on all Soules daye. The xi. Chiter of Johan. ℂ

MArtha sayd vnto Jesus, loꝛde yf thou haddest ben here, my bꝛother had not ben dead: but neuertheles I know that what soeuer thou askest of god, God wyll gyue it the. Jesus sayd vnto her, thy bꝛother shall ryse agayn Martha sayd vnto hym. I know well he shall aryse agayne in the resurreccion at the last day. Jesus sayd vnto her. I am the Resurreccyon and the lyfe. Who soeuer byle ueth on me ye though he were deade, yet shal

he lyue: and who soeuer lyueth, and byleueth on me shal neuer dye, bileuest thou this? She sayd vnto hym, yea lorde I byleue that thou arte Chryst the sone of god whiche hast cõme into the worlde.

¶ The Pystle on the day of weddynge.

The vi. Chapiter.

of the. i. pystle to the Cor. ¶

BRethren remembre you not that your bodyes are the membres of Chryste, shal I nowe take the membres of Chryst and make them the membres of an harlot? God forbyd. Do ye not vnderstande that he which coupled him selfe with an harlot, is become one body, for two (sayth he) shall be one flesshe: but he that is ioyned vnto the lord/is one spiryte, ye forsake not. All synnes that a man doth, are without the body: but he that is a fornicator, syñeth against his owne body Knowe not ye how that your bodyes are the temple of the holy goost, Whiche is in you whome ye haue of god, and how that ye are not your own, for ye are derely bought. Therfore glorifye ye god in your bodyes, and in your spiryte, for they are goddes.

D.

The Golpell on the day of Weddynges:
The.xix.chapit of mathewe. A

THe Pharyses came to Jelus to tempt hym and layd to hym, it is laufull foz a man to put away his wyfe foz all maner of cauſes. He anſwered and layde vnto theym. Haue ye not reade howe that he which made man at the begynnyng made them man and woman, and layd foz thys thynge ſhal a man leue father and mother, and cleaue vnto his wyfe, and they twayne ſhall be one flefhe, wherfoze nowe are they not twayne: but one flefhe. Let no man therfoze put a ſonder that whiche god hath coupled togyther.

Here endeth the Pystles & Golpels of the layntes. And here after folowyth the table of this preſent boke.

Here after folowyth the table wher in ye ſhal vnderſtande in what leafe ye ſhal fynde the Pystles and Golpls. after the vſe of Salyſbury of euery Sonday and holy day in the yeare.

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¶ Here endeth the Table of this boke.

¶ Pynted at London in Paules churche yarde, at the sygne of the maydens heede by Thomas. Petyt.

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